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Who Were the Hyksos?

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Middle Kingdom: Dynasties xii-xvii, 2000-1580 B. C.

From ancient times we know that there had been a stream of Semitic immigration into Egypt. Sometime during the Twelfth Dynasty (2000-1788 B. C.) that stream became a flood. Dogmatism as to persons and dates is impossible. Petrie says that the Hyksos rule began in 2700 B.C., but he takes the early dates for everything. Some place it at about 2000, and Breasted puts it at 1788. Many think that a Hyksos Pharaoh was on the throne when Abraham arrived. If so, at least the Delta must have been under the Hyksos domination by 2100 B. C. All seem to agree that Joseph was Vizier under Hyksos administration. If this is correct, then the Hyksos must have been in control before 1875 B. C., the date of the descent of Jacob and his family into Egypt, Joseph having been made Vizier in 1884. While the Twelfth Dynasty (2000-1788 B. C.) did make a campaign into Palestine and Syria, that Dynasty early and late gave its supreme attention to the South. The most probable course, in view of all the facts, would seem to be that the Hyksos gained a foothold in the Delta (Lower Egypt) during this period, and that for a considerable time the Hyksos ruled the Delta simultaneously with the rule of the Theban Dynasty in the South. The different attitude of the Hyksos

towards the feudal barons at first, from that of the Theban kings, would account for a more favorable attitude of the barons towards these new invaders, making it easier for the new-comers to get the mastery of Lower Egypt. Of course, the campaign of Sesostris III (1887-1849) into Syria makes trouble for this assumption, but not serious trouble. The truth is that we do not know enough of the facts at this period to clear up perfectly the whole course of events. "Of the individual Pharaohs of the Thirteenth Dynasty," says Crum,[1] "we know scarcely anything; of those of the Fourteenth, absolutely nothing." And he adds that "it is quite possible that the Theban tradition was being upheld by a contemporary Dynasty in the South," while others were ruling in the North from an obscure town in the Delta. The lack of satisfactory knowledge concerning conditions during the Middle Kingdom, especially in the North, is thus stated by Breasted:[2] "We are dependent for our knowledge of these barons upon their surviving tombs and mortuary monuments. All such remains in the Delta have perished, so that we can speak with certainty only of the conditions in the South, and even here it is only in Middle Egypt that we are adequately informed."

Why Little Is Known of the Hyksos

Two facts will account for our limited knowledge of the Hyksos: (1) Their capital was at Avaris in the Delta,[3] and there naturally we would look for their memorials and monuments; but their capital has so completely perished that even its exact location cannot be found with certainty; and (2) the Egyptians would make sure to annihilate every

[1] Hastings Dictionary of the Bible, I. "Egypt." 659b.
[2] "A History of the Ancient Egyptians," 140.
[3] At Shibin el Khanetir (Tel el-Yehudiyeh, the ancient Leontopolis), about 43 miles north of Cairo, at the mouth of the Wadi Tumilat in Goshen. ("Nile and Jordan."—Knight. 100-1.) Petrie, c1906, excavated a fortress at Tell el-Yahudiyeh, Hyksos in construction, all the evidence pointing to the Twelfth and Thirteenth Dynasties as the time of construction. ("Journal of the Society of Oriental Research." Oct. 1926, pp. 245-7. "Hist. Background of Gen. 14." By W. F. Albright.)

possible memorial of the presence of their hated conquerors. Breasted feels so uncertain about this period, that he refers the whole matter to his readers, with the feeling that this may reduce his book to the condition of "a laboratory notebook."[4] There were many ephemeral rulers in Thebes and many others of a similar type in the Delta, all vassals of the Hyksos.*

Origin of the Hyksos and Meaning of the Term

On this question, says Breasted,[5] "we can hazard little in reply." Opinions have varied between calling them Scythians, Turanians, Phoenicians, Arabs, Hittites, Semites, and Semites under Hittite leaders.[6] There can be little doubt that the choice lies among the last three suggestions.

Possibly the misinterpretation of the meaning of the name, Hyksos, for so long has had something to do with preventing the explanation of their origin which seems to the present writer the most feasible. Let us look at a few significant facts which may have a decisive bearing on the subject: (1) Hyksos does not mean "Shepherd Kings" as generally supposed, but "Rulers of Countries." Quoting from Breasted[7], "Still quoting from Manetho, Josephus says: 'All this nation was styled Hyksos, that is, Shepherd Kings; for the first syllable 'hyk' in the sacred dialect denotes a king, and "sos" signifies a shepherd, *but this is only according to the vulgar tongue* [Italics mine.]; and of these was compounded the term Hyksos. Some say they were Arabians.' According to his epitomizers, Manetho also called them Phoenicians. Turning to the designations of Asiatic rulers as preserved on the Middle Kingdom and Hyksos monuments, there is no such term to be found as 'ruler of shepherds,' and Manetho wisely adds that the word 'sos' only means shepherd in the late vulgar dialect. *There is no*

4 "A History of the Ancient Egyptians." 179, 175.
* Do. 182, 174.
5 "A History of the Ancient Egyptians." 179.
6 "Nile and Jordan."—Knight. 99.
7 "A History of the Ancient Egyptians." 177-8.

such word known in the older language of the monuments. [Italics mine.] 'Hyk' (Egyptian Hk), however, is a common word for ruler, as Manetho says, and Khian, one of the Hyksos kings, often gives himself this title upon his monuments, followed by a word for 'countries,' which by slight and very common phonetic changes might become 'sos'; so that 'Hyksos' is a not improbable Greek spelling for the Egyptian title 'Ruler of Countries'."

The Khian referred to was one of the greatest of the Hyksos kings. The facts here presented from Dr. Breasted would seem to dispose entirely of the almost universally held opinion that the word Hyksos means "Shepherd Kings," and to go far towards establishing the meaning of the word Hyksos as "Rulers of Countries." As will soon appear, it is not difficult to point out the people who, in that age, had the greatest right to the title "Rulers of Countries." (2) Monuments of Khian have been found from Gebelen in south Egypt to the Delta in the North. (3) "Under a Mycenaean wall in the palace of Cnossos in Crete an alabaster vase-lid bearing his name was discovered." (4) "A granite lion with his cartouche upon the breast (was) found many years ago at Bagdad, (and) is now in the British Museum." (5) "One of his royal names was 'Encompasser (literally embracer) of the lands'." (6) "His constant title upon his scarabs and cylinders is 'Ruler of Countries'." (7) Scarabs of the Hyksos have been discovered in Palestine. (8) The Hyksos controlled both Syria and Palestine before their retirement from Egypt. (9) In their dominions Breasted sees "the vision of a vanished empire which once stretched from the Euphrates to the First Cataract of the Nile."[8]

Just before 2206 B. C. Amorite Semites from Amurru (mostly in Syria and Palestine) migrated into Babylonia, established the First (Semitic) Dynasty of Babylon, and under their greatest king, Hammurabi, ruled an empire that extended from southern Babylonia to the Mediter-

[8] "A History of the Ancient Egyptians." 179, 178. "Archeology and the Bible."—Barton. 28.

ranean, including Syria and Palestine to the very borders of Egypt. And Hammurabi reigned at the very period under consideration (2099-2057 B. C.). In other words, the one people on the horizon in that age and following, ruling most of the countries in sight, were the people of Amurru—Semite Amorites. They are even touching the borders of Egypt and holding sway over Syria and Palestine, lands which we know in a comparatively short time to have been under the rule of the Hyksos. The conclusion, therefore, seems justified, that the most probable assumption is that the Hyksos were a part of these same people, Semites from Amurru, the only real rulers of countries in that age and the years immediately following.

This conclusion is supported by a number of additional considerations. (1) Barton[9] accepts Breasted's interpretation of Hyksos as meaning "Ruler of Countries." (2) The title "Ruler of Countries" accords with the fact that the Amorites held an extensive dominion over Babylonia, Palestine and Egypt, and thus helps to identify the Hyksos as belonging to this Amorite ruling class. Barton says[10] the term "Ruler of Countries" "was probably a title by which these kings called themselves, for they evidently ruled a considerable portion of western Asia, as well as Egypt. 'Ruler of Countries' is just the Semitic-Babylonian and Assyrian *shar-matati,* a title which Mesopotamian kings gave to themselves through much of their history. It had been employed by the Sumerians before them, being the familiar Sumerian *lugal kurkurra,* 'king of countries.' If the Hyksos were Amorites, kinsmen of theirs had ruled in Babylonia long before their invasion of Egypt and that these may have been Amorites is indicated by the name *Jacob-her,* which was borne by one of their kings. This is an Egyptian form of the Babylonian *Yagub-ilu,* or *Jacob-el,* an Amorite name found on business documents in Babylonia three or four hundred years earlier." "The commanding relation of the Hyksos to Palestine is emphasized by the latest

[9] "Archeology and the Bible." 32, 39.
[10] Do. 39.

excavations. Petrie found eighteen graves of Hyksos kings at Tell Fara (Bethpelet), eighteen miles south of Gaza, and this number has been raised to thirty-four. This shows that the Hyksos were the rulers at least of that part of Palestine, and, of course, probably much farther."[11]

Knight[12] has a paragraph which tends to identify the Hyksos with the Amorites in the general movement and widely extended dominion at the time of the Hyksos invasion of Egypt. He tells us that two scarabs have been found "containing the names of two kings of Babylonian origin—Khenzer and Khandy—who claim to have a place among the Hyksos monarchs."[13] Petrie may be right in contending that these two kings came from Babylon into Egypt as mercenaries, and that during the chaotic conditions of the Thirteenth or Fourteenth Dynasty these two men "gradually rose to seize the supreme power."[14] "Khandy is shown on a cylinder of green jasper wearing the double crown of Egypt, and giving the sign of life to a Babylonian figure standing before him. It is a remarkable fact that two Babylonian kings should have sat on the august throne of Egypt. Yet, if the invasion of Babylonia and of Egypt respectively were thus but parts of the same widespread movement, originating in a common center, impelled by a common impulse, and arising from what might be called the common necessity of providing for a periodic overflow of the overplus population of Arabia into the civilized lands that lay on either hand, it is interesting to note that both sections of this migration were themselves overcome by the civilization which they temporarily displaced. In each case, these nomads, after carrying fire and sword, ruin and desolation with them, settled down in the land they had conquered, availed themselves of the resources of the arts and culture they had despised, adopted the language, learning, and religion of the subjugated population, and to a

[11] "The Lost Tribes a Myth."—A. H. Godbey. 694.
[12] "Nile and Jordan." 99-100.
[13] He refers to Pieper, "Könige zwischen dem mittleren u. neuen Reich," p. 32.
[14] Knight refers to Petrie, "Egypt and Israel," p. 12.

large extent became, in the one case, naturalized Babylonians, in the other, thorough Egyptians."

(3) Dr. McCown[15] adds this fact, which has a decided bearing on the subject: "In the Sixteenth Dynasty the Vizier Har, or Hal, well known in Egypt, was ruling also in Palestine, and the Hyksos rule, therefore, was effective in both countries, the Hyksos kings, at that time at any rate, being not merely local dynasts, but rulers of a large and unified empire."

(4) Hittites took Babylon in 1924 B. C., ended the Hammurabi Semitic Dynasty, and extended their sway nearly, if not quite, to the Persian Gulf. Finding that they could not cope with the newly arising Sea Land Dynasty, they loaded themselves with loot, and by 1906, after only eighteen years, they were gone. This brief and slight influence of the Hittites in Babylonia is hardly sufficient to have any weight as an argument against classifying the Amorites as "Rulers of Countries" in that age. (5) Furthermore, the Hittites were non-Semitic, while the Hyksos were Semites, and "the Hyksos names are all strongly Semitic."[16]

All of these latest references confirm the previous position that both Amorites and Hyksos were widely extended over a vast extent of territories in the same place at the same time, and exercising rule over a very widely extended empire. It would seem that the most simple explanation of such facts is the identification of these people—that the Hyksos were Amorites, the real "rulers of countries" for some centuries in that ancient world.

The Last Days of the Hyksos Rulers and Their Expulsion From Egypt

Few of the names and still fewer of the deeds of the Hyksos Pharaohs are known to us. Khian has been named, and more than one by the name of Apophis sat on the

15 "Bulletin of American School of Oriental Research." Feb. 1930. p. 3. Article by Chester C. McCown, Director of the American School of Oriental Research in Jerusalem.

16 "Nile and Jordan."—Knight. 99.

throne. An altar of Apophis is preserved in Cairo. "The scarabs of a Pharaoh who evidently belonged to the Hyksos time give his name as Jacob-her or possibly Jacob-El," suggestive of Hebrew association. By 1665 B. C. the Theban Dynasty had collapsed utterly and the Hyksos were in undisputed control of the whole of Egypt. The Hyksos introduced the horse and chariot for war purposes, and to the rapidity of movement made possible thereby they largely owed their success in the conquest of Egypt, as was true later of the Kassites in Babylonia (1750-1174 B. C.). There are no Egyptian records to tell us of the length of their supremacy in that land. When Joseph was Vizier during the Hyksos rule he introduced the great economic change by which all Egypt became the personal estate of the Pharaoh.[17]

During the latter part of their rule their king, Apepi, evidently considered that his vassal king of Thebes, Sequenen-Ra, was becoming too powerful and independent, and therefore, he sought an occasion for giving him a proper lesson in more devoted subjection to his liege lord, the Pharaoh. As the First Sallier Papyrus tells us[18], Apepi sent a message from Avaris to Sequenen-Ra (Sekenere) at Thebes more than 500 miles away, complaining that the splashing of the hippopotami in the pool at Thebas allowed Apepi no sleep, "day and night the sound of them is in my ear." Sequenen-Ra and his councillors had no difficulty in the interpretation of the message—it meant war. In provoking war with the growing power of the Theban princes Apepi made a fatal mistake. War came, and Sequenen-Ra and the Egyptians made it a war of independence to rid the country once and for ever of the "polluted" foreign invaders who had been usurping sovereignty in Egypt for more than 400 years. The war of liberation lasted several years. Sequenen-Ra evidently fell in battle, for his mummy shows several severe cuts and wounds on the face. Kemose followed him for a short reign, and then Ahmose I (1580-

[17] "A History of the Ancient Egyptians."—Breasted. 181-2, 189.
[18] "Egyptian Papyri and Papyrus Hunting."—James Baikie. 56, 62-65.

1557) led the war to a successful issue. Doubtless at this time, as a double military necessity, and also because the hated Hyksos were friends of those other Semites, the Hebrews, Ahmose now began also the *oppression* of the Israelites. After three battles before Avaris, Ahmose was compelled to leave for the South to quell the rebellion of a hostile dynasty south of El Kab. Returning to the siege of Avaris, the Hyksos were driven into Palestine, where they took refuge at Sharuhen[19] probably in southern Judah, from which it took the Egyptians three years to expel them, the longest siege known in such ancient times. Victorious here at last, Ahmose I returned to Egypt, and the remaining nucleus of the Hyksos empire was not completely destroyed till Thutmosis III accomplished their final defeat at Kadesh on the Orontes.[20]

The Campaigns of Thutmosis III Against the Hyksos

The first Asiatic campaign of Thutmosis III was in 1479 B. C., and its chief motive was to finish the hated Hyksos. They had been expelled only from Egypt and southern Palestine by his predecessors—they had not been rendered helpless. They still held the strongest fortress in Syria, Kadesh on the Orontes, and, if not molested, they might again build an empire that would threaten to engulf Egypt as they had done once before. In fact, while southern Palestine remained loyal to Egypt, the King of Kadesh[21], headquarters of the Hyksos, headed a coalition of northern Palestine and Syria, and was greatly encouraged in his course by

[19] Josh. 19:6.

[20] "A History of the Ancient Egyptians."—Breasted. 108-8.

[21] Another Hyksos fortress has been excavated at Tell Sefinet Nuh, near Kadesh, and another at Kadesh. There is one also at El-Misrifeh near Kadesh, much larger than the one at Tell el-Yahudiyeh. All the Early Bronze finds at Tell Sefinet Nuh show that the construction was between 2,000 and 1,500 B. C., which date corresponds with the movements of the Hyksos. The Prince of Kadesh was the true heir of the Hyksos Empire in Syria. Others of similar construction have been found at Anau in Turkestan. ("Journal of the Society of Oriental Research." Oct. 1926. pp. 248-251.) Historical Background of Genesis 14." By W. F. Albright.

the Mitanni east of the Euphrates. Against such a combination no Pharaoh ever yet had made a stand. On the 19th of April, 1479, at the head of an army probably of not more than 25,000, or 30,000 men Thutmosis marched for the southern slopes of Carmel, where he arrived on May 10.

The king of Kadesh already had marched south and taken up his stand in the strong fortress of Megiddo, a location of future renown, now appearing for the first time in history. Standing on the modern Tell that marks this ancient site, one cannot help remarking the striking strategic character of this noted military center, which commands two important passes—one to the southwest leading to the coast and Egypt, and the second to the northwest leading also to the coast and all points north. It commands also the whole of the Plain of Esdraelon and all approaches from the south, north and east. Making the dangerous, but direct, narrow pass from south of Mt. Carmel, Thutmosis threw his forces around Megiddo to the south, west and northwest, leaving himself a way of retreat to the southwest, if needed, and cutting off any retreat of his enemy towards home to the north. On May 15th he defeated the enemy in the open and began the siege of Megiddo. Unprepared within the walls for a siege, the city, an abundance of rich spoil, and the king of Kadesh himself fell into the hands of Thutmosis.[22]

After four more elaborate campaigns to lay the foundation of his Asiatic empire to the north and eastward to the Euphrates, Thutmosis considered that the time had arrived for him to strike at the *main objective* of all his campaigns

[22] "A History of the Ancient Egyptians."—Breasted. 224-6. "Israel and Babylonia."—Wardle 15. During the recent World War, when the Turks were holding Mt. Carmel against the northern march of Allenby after the latter's capture of Jerusalem, Allenby threw his cavalry through this same difficult pass just as Thutmosis III had done against the allied Asiatics, who were holding Megiddo instead of Mt. Carmel. Thutmosis describes this campaign on the Karnak Temple walls. The Turkish General, von Sanders, did no better than the King of Kadesh, barely escaping in his motor car and pajamas. Some think that the King of Kadesh escaped. "Armageddon Excavations."—Clarence S. Fisher. 7.

thus far, the capital of the Hyksos Kingdom, Kadesh on the west bank of the Orontes, "the most formidable fortress in Syria, commanding the Orontes Valley, the only route northward into inner Syria, and also dominating the only route to the sea, the valley of the Eleutheros. He landed his army at Simyra, marched directly up the valley of the Eleutheros, and, after a long and difficult siege, captured Kadesh, their capital, and brought the Hyksos under the suzerainty of the Egypt they once had ruled. With the fall of Kadesh, the last stronghold and capital of the Hyksos, the power of the Amorites, including the Hyksos, rapidly wanes—they cease to be "the Rulers of Countries." From vassalage to Egypt, they become vassals to the Hittites, and, after the conquest of the territories of the Amorite kings, Sihon and Og, by Joshua, their kingdom disappears from history.

Informing vs. Reforming
Erasmus vs. Luther.

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Erasmus and Luther: Erasmus was born at Rotterdam on October 27 or 28, 1467 and died July 12, 1536.

Luther was born at Eisleben on November 10, 1483, and died February 18, 1546.

A brief, popular treatment of such a subject and such epoch-making men must be confined to a statement of facts rather than to proof of the facts submitted.

I. Humanism and the Reformation.

The subject involves a discussion of the Renaissance and Humanism as preliminary and preparatory to the Reformation.

Only brief mention can be made of some of the chief tendencies which were the forerunners of these two great movements—"the antagonism to the scholastic alliance of theology and philosophy," and the teaching of the heretical sects, mysticism, and nationalism. Such tendencies developed a spirit of reflection and criticism which developed a revolt against the "coercion of ecclesiastical authority" and organization and led to the lampooning of the abuses of the Church and of the clergy. With the weakening of the authority of the Church, reason, which was conceived to be the one only guide of life and the supreme arbiter of all questions, sought to displace authority. Individuals began to assert their intellectual independence of the Church and to appeal to the Bible and to conscience as providing standards of life and practice.

But when the mind, trained to think in terms of mediaeval subserviency, sought to throw off its ecclesiastical yoke and longed for new ideas, policies, and systems of thought, it was not at first sufficiently constructive to enable

it to fashion new creations; therefore, the intellectual and moral reformers could only revert to antiquity for their models and inspiration.

The outcome of this reversion was the Renaissance, the rebirth of the literary, artistic, and cultural life of the ancient Greeks and Romans, and also a product of it. Humanism, the rediscovery of humanity, "turned to ancient philosophy, literature, and art for help."

In this great movement Erasmus ranks as the most important figure, for he was "the intellectual king of Europe" in 1517 and "the acknowledged prince of living humanists." "His was the seminal mind of the whole continent" of Europe during the opening years of the sixteenth century. However, "he was more anxious to express ideas than to impress people."

But the unsatisfactory results of the renaissant intellectual and moral upheaval gave rise to a religious renaissance, the German Reformation, which was a protest of the heart against "scholastic theology, the elaborate system of works and indulgences, the ritualism of the cultus," and the mechanization of the faith, which led the religious reformers to turn to the Bible, to conscience, to the simple faith of Paul, and the Patristic Fathers, especially Augustine. Luther is the one outstanding figure of this movement.

The Renaissance and The Reformation, however, expressed contempt for the barrenness of scholasticism, and opposition to the ecclesiastical authority and temporal power of Rome, and emphasized the exaltation of the human conscience.

II. Like and Unlike Elements in the Movements.

There was much held in common by Humanism and the Reformation.

Literary abuse was characteristic of the age and peculiar to all the Humanists and many of the Reformers. Ferocious onslaughts were indulged in by these lovers of polite litera-

ture against the adherents of the medieval learning. Such literary abuse was not quite consistent with their self-selected name, which was intended to indicate that they were the only cultivators of human letters, and to imply that the professors of the old school were barbarians. The schoolmen and the monks were their especial marks; against whom they raved as offensive idiots. Erasmus could ironically write: "monks are only acceptable to silly women, bigots, and blockheads." Replying to a critic, he could call him "a pig and a donkey: more of a donkey than all donkeys put together." Erasmus designated them as "foul and noxious insects, which it is a sort of pollution to touch; creatures so detested and so detestable, that it is regarded as an ill omen to meet one in the street; dolts and idiots who think it a mark of piety not to be able to read; wretched beings, who are distinguished by a certain obstinate malignity of disposition and who think that they are charming the ears of the saints when, with asinine voices, they bray out their psalms in choir." Luther called the monks "locusts, caterpillars, frogs, lice;" but his language was not more abusive than some expressions of Erasmus and other Humanists.

They agreed in their opposition to absolutism, both temporal and spiritual. They mutually expressed contempt of the barren and effete scholasticism, as "word-wisdom." "The Humanists, eager for the cultivation of the classics, rebelled against the reign of" Aristotle, and were "partly successful in dethroning him." Luther was in thorough sympathy with them, but his motive was different; he objected to the study of that "cursed heathen, because his ethics were not Christian and his philosophy not Pauline." As early as 1510 Luther expressed his protest against Aristotle and his followers, and violently attacked Aristotelianism in ninety-seven Theses, published September 4, 1517.

Both encouraged individualism with its spirit of critical reflection and independent thought, exalted the individual conscience, "gave reason the right to sit in judgment on the

doctrines of the day," refused to accept the Roman Church as the guardian of the treasures of the Christian past.

Erasmus remained attached to the past and his own roots, but he refused to see in the past a model for the present. He "refused to defend dogma, to submit to dogma," because that individualism had become his own. But Luther's emphasis upon justification by faith made the church appear to be the growing obstacle of individualism.

But the Reformation "did not agree with Erasmus in the philosophy of the universe." For the Reformation myth pictured man's nature as bound in sin, "incapable of the salvation of his soul," and reduced to the "helpless will of God's mercy through Jesus to restore to God a humanity which could not be made pleasing to Him because it could not give Him perfect obedience in which they might unite as they were united with God in the beginning."

Luther's Reformation therefore emphasized a more independent attitude toward the organization and government of the Church while Erasmus followed Leo. Myconius, who was "committed to the promises and authority of the Church," and he remained at most what was determined by agreement with the holy past and ordained by the Church.

Both Erasmus and the Reformation attempted a restoration of Christianity and aimed at a simpler and more ethical type of religion," which was to be attained through contact with the person of Christ. Erasmus sought to go "back to Christ" seeking to overcome the external legalistic morality of the day, and emphasized the "difference between the religion of the heart and outward formal religious observance." He sought to present Christ as immediately as the example for every one and to make the religion of the Gospel so pleasant that every one would be attracted and would not "desire the religion of the black monks and grey friars."

Before the time of Luther, Erasmus had emphasized the fact that "there is but one religious authority for a

Christian, Christ, or the Bible, as far as it touches Christ's view;" and he "had earnestly demanded the return to the simple doctrines of Christ, a reform of theology, and, more significantly still, also the recasting of practical piety after the model of Christ's theology." He "clearly recognized that a reform of this sort could be successful only if the simple teachings of Christ" were made accessible to all. And in 1516, he advocated that the Bible be made accessible to all. "I fight absolutely the opinion of those who refuse to the common people the right to read the divine letters in the popular language, as if Christ had taught unintelligent mysteries, understood only by some theologians."

Yet Erasmus' aim was primarily educational, not religious. He sought to remove the common ignorance which was the source of the gross evils of the Church and of the State, and he believed that all that was necessary for guidance in this life and for reform of many existing abuses was a thorough knowledge, in their original and uncorrupted form, of the Greek and Roman literatures, the Church Fathers, and the Scriptures; for this New Learning was to take the place of the scholastic content, and become the most important factor in the much needed educational, social, moral, and religious reform of the time. "The resurrection of Antiquity meant the resurrection of Christianity." Erasmus often complains of the attempts to "assault the cause of letters," for he employed learning to make clear the ways of God to man and believed that the true remedy was to point out how "widely men had erred," and to "show them in plain and direct language the true foundation of the Christian life;" and when so informed, the essential manliness of man would lead man to seek Christ. For this reason, he concentrated his chief efforts upon the work of giving to the Church, and to the public, a more accurate and intimate acquaintance with the Scriptures, which were necessarily to be known "in the original and uncorrupted form."

Erasmus believed that "if all men would be wise and good," the reform would be accomplished; therefore, he ad-

vised that religious things should be put into "the control of the wise and the good," and even suggested that "there should be a convention of the wisest and best to propose definite measures to the already existing authorities for their guidance in the good work; and he advocated a compendium of truths for all in order to correct opinions and passions. Such a great boon, of course, could only be enjoyed by a few, not by the masses.

Erasmus sought a moral uplift by a change in the "attitude of the individual's mind and consciousness" which could be secured by a return to Christ revealed in the Sermon on the Mount; for salvation is obtained by a "simple, trustful faith in Christ, the essential principle of the Christian life, attained by way of self-reliance and a strenuously virtuous and upright life;" but he failed to emphasize the Protestant's living faith in Christ as the fount and source of Christian life; for the Protestant's faith is not assent to historical facts, not the acceptance of dogmas, but a faith in Christ which gives rise to an inner experience which transforms the whole man.

Although the Humanists "enthused over Paul in the most extravagant terms," and sought to comprehend his conceptions of Christ's teachings and work, they failed to understand Paul, and "were unable to appreciate the other early representatives of primitive Christian faith"; and, therefore, could not set forth the Christianity of the New Testament, nor the Christianity of Christ. They proclaimed a "moralism trimmed with Christian elements;" for Erasmus could only perceive in the theology of Christ, the new law of ascetic morality, a belief in Divine Providence, and a "retribution in after life." He could not even thoroughly understand the moral worth of the greatest moral truths.

This teacher of morality, this man of the world, who confessed that there was no martyr's blood in his veins, could not appreciate the struggle of a soul in sin and the cry of the one seeking the real Christ in the unintelligible teachings, the complicated theology of the Church. Such

insipid moralism satisfied the educated classes, for a while, but it was too general and too feeble to satisfy permanently the religious needs of the soul, for it was a poor substitute for the simple, clear religious ideas which grew out of the tumultuous life and the richer conviction of the heroic Luther; for "out of his own native genius and personal experience, he gave to the age what it lacked, and for lack of which it would have failed to realize its destiny."

Erasmus' universal idea of goodness with its appeal to the wise and good, did not grip the mind and heart of the simple man and "touch the springs of right action" like the "doctrinal rallying-cry of Luther's justification by faith." While Erasmus appealed to "common sense," he could not "appeal at once and directly to the feelings and the understanding" of the common man. He could not deeply stir the religious nature of man, for his content was in a language foreign to the masses, and could be read and enjoyed by the few, the elect. Erasmus, with his Greek and Latin and a gospel lacking the virility of a message of Divine help for the penitent, could not appeal to and enthuse the masses who were full of discontent and conscious of their sin-burdened life. He could not arouse them to a full realization of the need of penitence rather than penance, and a faith in a loving, merciful, forgiving, justifying Christ. Nor could his appeal for the purification of the inner life of the Church by the reform of the secondary agencies of the Church win.

It required Luther's preaching of an eternal, vitalizing principle, justifying faith, which could change the inner life of the individual and cleanse the inner life of the Church, so as to make it the channel through which the eternally just and living God could offer his saving grace, to be appropriated by sinful man by believing faith in Christ.

Luther, too, seeks to go "back to Christ," and to Paul, to Augustine, and to early Christianity. He desires to brush aside all the dross of the current religion, and to cleanse Christianity, which was conceived of as "everything the Church teaches, does, demands, and tolerates."

Luther never made the mistake of believing that education, learning, culture could correct the abuses of the day, or cure the evils of a man's life. By knowledge ignorance could be overcome, but a man could be saved only by faith in Christ.

Luther was, however, profoundly influenced by the advantage of the revival of learning, especially was he appreciative of Erasmus' New Testament; for he realized that learning might be a most efficient means to an end, but he realized that education was not an absolute essential of religion, for to him the Christian religion was something very simple, something wholly "spiritual, internal, and personal," not even a "knowing," but "an attitude of the heart which the individual first experiences as a solace of conscience." "This attitude of the heart to begin with, presupposes the recognition of the truth; the greatest evil is guilt, the highest boon, abolition of guilt; secondly, the experience which can always only be acquired personally by the individual; that man is freed from guilt alone if he unconditionally trusts in the Holy God who reveals himself in Christ as a merciful Father. This experience, however, is not materialized until this trust in the form of a divine gift takes possession of the soul, since it is nothing more than the faith in God as the all-governing and all-merciful God."

The most significant contribution of Luther is "the recognition that religion is an attitude of the soul which can be awakened and nourished only by spiritual means," the Word and the Sacraments, and out of this tremendous truth are logically derived the following conclusions: "first, the knowledge that there is but the way of knowing God and of entering into the fellowship of God, namely, the way of Faith;" "secondly, the recognition that there is only one way of worshipping God, the way of faith—faith, in the first place, in the sense of trust in the merciful love of God for the sinner; secondly, as a living and holy confidence in that gracious guidance and providence of God which makes all things serve the best interests of man;" "thirdly, since re-

ligion is an attitude of the heart which must and can be proven by outward acts at all times and in every condition of life, it is an illusion to hold that man must fly this world and withdraw from it."

By this simple discovery of Luther's, "that religion is an attitude of the heart which is spiritual, and hence cannot be aroused by any material means and must in its operation not be bound to anything material or external," he came to be not merely a reformer of religion, but also a reformer of ethics, for both religion and ethics belong together."

"Such a religion could be comprehended by all classes of men, and seemed so simple as compared to the complex theology and work-righteousness built upon Semi-Pelaganism, which teaches that while man is unable without divine aid to attain salvation, yet he can make a beginning, and prepare himself for grace which completes the work."

III. Erasmus' Attitude Toward The Reformation.

His attitude was one of compromise.

Erasmus was so influenced by the mental attitude of the medieval mind with its emphasis upon unity and absolution, so wedded to the "luxury of orthodoxy," and so loyal to the authority of the Church, that he could not think of breaking with the Church as an organization. He attacked the frailties of the Church, not the Church. In his Praise of Folly he presented a "mirror of the Pre-Reformation world, semi-humorous, semi-serious," and impales scholasticism, the life of the Church at Rome, penances, indulgences, and abuses of the entire Church system, the burden of monastic vows, ignorance of the theologians, the vice of both monks and priests, the superstition and ceremonies of the times; for "vice had ceased to wear a veil." Although he seemed to scoff at sacred things and his "caustic and biting sarcasm" seemed inconsistent with a serious purpose, yet he was profoundly interested in a religious reform within the Church. His purpose was to point out the evils and to appeal to those

in authority to remedy them. He would "not move a finger's breadth from the teaching of the Roman Church." He "would have had religion purified without destroying authority." After the Diet of Worms, he says, "I consider that it was a case of compromise and agreement." But "Luther's patrons were stubborn and would not yield a step. The Catholic division breathed only fire and fury. If that was to be the way, there was no need of me." His method was educational, not revolutionary. The evils were to be eradicated by an evolutionary process. He thought that "the Lutheran cyclone arose out of a trifle," and when the "storm began" he "thought it would be enough to change a few constitutions." He stated the situation very tersely when he said "the Dominicans paraded their indulgences too ostentatiously. Luther objected. The Dominicans set up a clamor. I tried to stop them, but could not do it and you see the result. The Pope should have left matters alone."

The strife between Humanism and Reform was intensified when Luther challenged "the supremacy of the old conception" and their ability to solve the "problems of a decadent society and disintegrating thought." Erasmus and Luther were indefatigable workers: "the one dreamt of a peaceful Renaissance, the other of a religious revolution." "Erasmus was the leader of a great body of scholars, Luther was the leader of a growing band of reformers." Erasmus had prepared the way. He preferred evolution. Luther alienated Humanism from reform. He believed that Humanism blocked the way to spiritual liberty; therefore, he chose revolution. "Mystical influences, and revolutionary influences, and doctrinal influences were all at work in the mind and heart of Luther." "Erasmus had raised the tempest but could not control it, Luther was able to control as well as to continue to raise the tempest." Luther sought progress and sometimes forgot order. Erasmus sought order and sometimes forgot progress. R. H. Murray says that "no one can study the Renaissance and the Reformation without seeing that Erasmus came a generation too soon, whereas

Luther arrived at the exact time: there was the man and he came at the right time. The training of Erasmus, his scholarship, and his genius seemed to acclaim him as the man who could advance freedom of discussion. Luther was incalculable, concentrated, forceful, autocratic, infallible. Nothing is more pathetic than the experience of Erasmus, who arrived too soon."

IV. Erasmus' Estimate of Luther.

A few statements and some quotations from the Epistles of Erasmus indicate his opinion of Luther, both before and after the doctrinal controversy over the freedom of the will. On December 8, 1517, Erasmus writes to Wolsey, "The life of this man is universally praised. Even his enemies find nothing to condemn."

So much were Luther and Erasmus now in agreement that Erasmus would have been greatly welcomed by Luther as an ally, but Erasmus did not see clearly the issue drawn. He took neither side. Erasmus was then heartily in sympathy with Luther's reform movements, but not with all of his theological conclusions.

In May, 1518, Luther was compared most favorably with Erasmus by Bucer, who "spoke of Luther's wonderful suavity in replying, and incomparable patience in listening" and "declared enthusiastically that the Wittenberg profession agreed in all things with Erasmus, but surprised him in teaching openly and freely what Erasmus only insinuated."

During the same month, Erasmus wrote Wolsey, "Luther is as unknown to me as he is to anyone nor have I had leisure to turn over his books except here and there a page. The man's way of life is approved by all and there is no slight argument in his favor, that his character is so set that not even enemies can find anything to criticise. But even if I had ever so much time for reading him, I cannot take upon myself to pronounce upon the writings of so great a man." During the same summer, Erasmus wrote to the rector of

the University of Erfurt where Luther had been trained: "Luther has said many things excellently well. I could wish him, that he would be less rude in his manner. He would have stronger support behind him and might do real good. But, at any rate, unless we stand by him when he is right, no one hereafter will dare to speak the truth. I can give no opinion about his positive doctrines; but one good thing he has done, and has been a public benefactor by doing it—that he has forced the controversalists to examine the early Fathers for themselves." A little later he writes: "His destruction would not in itself be of much moment, but if his enemies succeed in crushing him, there will be no bearing them." "I might have had a bishopric if I would have written against Luther. I refused and stood neutral."

On April 22, 1519, Erasmus writes: "Everyone here at Louvain speaks well of Luther personally. There are differences about his doctrine." And about the same time he writes to Melanchthon: "Everybody finds Luther's life blameless; concerning his doctrine there is a difference of opinion."

May 30, 1519, Erasmus writes: "Paul treated false apostles with fairness, how much worse is it to rave against a man whose manner of life is praised by everybody and in whose writings so many men, so many learned, so many pious, take delight." "They would wipe Luther out entirely, but they must first get him out of their hearts."

Erasmus' letter to Zwingli states : "I have thought about everything which Luther taught, only not so passionately, and without riddles and paradoxes."

On October 17, 1519, Erasmus writes: "The Elector of Saxony has written to me twice. He tells me that, in supporting Luther, he is supporting rather a principle than a man." About the same time he writes: "If he has written well, it is no thanks to me; if ill, I am not responsible. I observe only that the best men are those who are least offended by Luther." "His enemies admit that he is a person of good character." Also: "Propositions taken out of

Luther's writings have been condemned as heretical which are found in Bernard, and Augustine, and from them are received as orthodox and edifying."

On July 6, 1520, Erasmus writes: "May Christ direct Luther's actions to God's glory, and confound those who are seeking their own interests. In Luther's enemies I perceive more of the spirit of this world than the Spirit of God. I wish Luther would be quiet for a while. What he says may be true, but there are times and seasons."

Erasmus also wrote to Fredrick the Wise, to Henry the VIII, even to the Pope and to the cardinals, "urging them not to proceed by force" against Luther, although they might "find it easier to burn his books than to refute them." On October 18, 1520, Erasmus wrote: "When infamous libels were spread about him, I said I would sooner see him corrected than destroyed." "There are good and learned men who maintained that Luther has written nothing for which there is not sound authority." "Luther took his errors, if errors they are, from the Apostles and the Fathers, and it is unfair to denounce an innocent man from the pulpit to an ignorant mob."

In October, 1520, Erasmus writes: "The Bull lost Luther no friends and gained none for the Pope. It makes men more cautious, but Luther's party grows stronger daily." Erasmus also supported Luther by now writing his only anonymous polemic, The Acts of Louvain, which discredited the legate who published the Bull against Luther.

November 10, 1520, Erasmus writes: "I would sooner have him mended than ended." A little later he writes: "To defeat Luther will destroy evangelical truth and cost liberty, while Luther's enemies will not be crushed without a desperate fight." On December 6, 1520, Erasmus writes: "As to Luther himself, I perceive that the better a man was, the less he was Luther's enemy."

September 5, 1528, Erasmus writes: "You think Luther prostrate, would that he was! He has been pierced often enough, but he lives yet—lives in the minds of many

to whom he is commended by the wickedness of the monks."

October 26, 1528, Erasmus further writes: "The theologians curse Luther, and, in cursing him, curse the truth delivered by Christ and the Apostles."

March 7, 1530, Erasmus writes, "Luther's books were burned when they ought to have been read and studied by earnest and serious persons."

April 12, 1531, Erasmus writes: "The Lutherans had some right to be angry with me, but I did not look to be so venomously libelled by Catholics."

December 24, 1533, He writes: "Erasmus paved the way for Luther, so they gobble; and it is all lies. These dead-to-the-world creatures are such a set of spit-fires that it would be safer to be fighting cardinals and kings." Erasmus is quoted as saying that "he laid the egg which Luther hatched." But later Erasmus stated that "he laid a hen's egg while Luther had hatched a crow's;" but Hallam remarked that "whatever were the bird, it pecked hard against the Church and her religious orders."

V. Erasmus' Relation to Luther.

While Luther in 1516, was lecturing on the Epistle of St. Paul to the Romans, Erasmus dedicated, on February first, the first edition of his New Testament to Pope Leo X. This edition produced a profound impression upon Luther, for it presented the Latin Vulgate alongside of the new Greek text, and it was accompanied with interpretations and notes indicating the various errors of the Vulgate. It was "the first time the laity were able to see side by side the Christianity which converted the world and the city." The Dominicans protested at "the freedom Erasmus had taken with the Latin Vulgate."

Then followed, in April or May, Erasmus' corrected edition of Jerome, whom he considered the "greatest Latin theologian, almost our only one." This drew forth the Augustinian Luther's lament that he had reiterated "the

platitudes of the Aristotelians," and had followed Jerome rather than Augustine.

In 1517, Luther noted the unsound exegesis of Erasmus as set forth in his Paraphrase to the Epistle to the Romans, and also referred to Erasmus' wrong interpretation of the "deeds of the law," "as referring to the ceremonial, and not to the moral law." Luther was saturated thoroughly with a sense of sin, of man's utter weakness, as well as with the Divine justice, omnipotence and grace, while Erasmus expresses his belief in the omnipotence of God, the freedom of man, whom the Fall had not left entirely depraved. Here now began their doctrinal differences. Now "began the disquieting trouble with the Church, which had not worried Erasmus so long as he let the system alone, but sought to reform it only; but now the Church was no longer deemed the necessary system of mediation between man and God."

No doubt Luther was thoroughly familiar with Erasmus' Praise of Folly and his other important works, when on October 13, 1516, he preached his sermon against indulgences, and when he prepared for discussion, on September, 4, 1517, Ninety-seven Theses against Scholastic Theology, and set forth his fundamental doctrine of the bondage of the will in spiritual things, and "the absolute need of God's grace as the only preparation for the exercise of faith;" and also when on October 31, 1517, he prepared and nailed his ninety-five Theses to the door of the palace church at Wittenberg. These theses created a sensation throughout Europe, laid bare the whole theory of a mechanical salvation, and attracted the attention and commendation of Erasmus, an Augustinian monk, whose headquarters were at Louvain, where existed the University, organized and controlled by the Dominicans to set forth the theology of Thomas Aquinas, and to counteract the influence of Augustinianism, which represented the conception of the individual human soul as a sinful thing, which could only be saved by the "action of the grace of God."

In fact, Luther opened his correspondence, on March 30, 1519, with the following expression of his great appreciation: "For who is there whose innermost parts Erasmus has not penetrated, whom Erasmus does not teach and in whom he does not reign." "I have learned that my name is known by you, but I am compelled to acknowledge my debt to you as the enricher of my mind."

To this letter Erasmus replied on May 30, 1519, from Louvain: "Your letter in which you show no less your truly Christian spirit than your great abilities, was extremely acceptable to me. I have no words to tell you what an excitement your books have raised here. I have advised them not to bellow so fiercely in public before reading your books, especially when the author's life is universally well spoken of; but all to no purpose. You have friends in England, and many among them men of the greatest eminence, who think most highly of your writings. Even here there are some who favor you. But I keep myself, so far as I can, integrum, in order that I may the better serve the reviving course of letters." "We ought to keep an even temper, lest it be spoiled by anger, hatred, or vain glory."

But "the breach between the reformer and the Church had terribly widened, and open war was being waged between the two parties." Henry VIII had written his "Defense of the Seven Sacraments," and Luther had published his "Reply." More and Fischer "entered into the field of controversy," but Erasmus kept silence, for he was now on good terms with Luther and Melanchthon, as the correspondence shows. He did them every service he could. He deeply regretted that Luther had broken with the Church and he much deplored the excesses of the fanatics; but, however, he clearly stated that he did not intend to die a martyr for principle. He meant to keep upon a middle ground, to gain a reputation for moderation by offending neither side, especially to retain the good will of the Pope and the Catholic Sovereign, and thereby retain his pension. He was informed "that King Henry VIII was surprised and

offended at his silence and that rumors were even afloat that he had assisted Luther in the composition of his Reply." Erasmus repeatedly protests his innocence, but it was intimated that his pension might be withdrawn, that the whole Catholic world expected him to reply to Luther, and was "scandalized at his delay."

Sorely pressed, Erasmus prepared to write his book, De Libero Arbitrio, but Luther learned of his intention and about April 15, 1524, wrote a long letter to Erasmus, advising his former "ally to be wise and preserve silence," saying, "I have controlled my pen as often as you prick me and have written in letters to friends which you have seen that I would control it until you published something openly." "Each side is exasperated." "We have fought long enough, we must take care not to eat each other up. This would be a terrible catastrophe, as neither one of us really wishes harm to religion, and without judging each other, both may do good."

This letter was published, and if "Erasmus remained silent, he would have been accused of collusion." Erasmus replied on May 8, 1524, that "he had not yet written anything against Luther though many wished it;" but later he wrote his book which was published in 1524.

Erasmus then writes: "I have written a treatise on Free Will, but to confess the truth I lost my own. There my heart dictated one thing, and my pen wrote another." He tried to appease both sides, but he now had lost both sides, for the Catholic party thought it a weak attack on Luther's doctrine of the bondage of the will. His treatise on the sacrament of the Lord's Supper was also considered weak.

In December 1524, Erasmus writes: "Luther himself never expected to produce such results." "They required me to revoke what I had said at first in Luther's favor." "Luther could not have succeeded so signally, if God had not been with him." "Luther has administered an acrid dose to a diseased body."

Luther replied, in December 1525, to Erasmus' book with his book, De Servo Arbitrio. This is a large volume and is considered by many his best work. Erasmus replied, and also wrote to Luther on April 11, 1526, deploring the lack of courtesy and the bitterness expressed against him.

The discussion continued in a bitter fashion; for they were in earnest and of different types. Erasmus believed in moderation and compromise. He disliked controversy even when it could serve the cause of truth. He confesses that he "never liked clamour." He was "a champion without a trace of heroic mold." Luther was a champion "possessed of the spirit of martyrdom." Luther believed that there were but a right and a wrong way; there could be no compromise of principle. Therefore, Luther, in 1534, vigorously replied to Erasmus' pamphlet on Mending the Peace of the Church, and rejected a compromise of principles. The controversy continued until the death of Erasmus in 1536.

Erasmus was so confused between the essential and the non-essential in religious worship that he lost sight of the true essence of religion, and was not in position to effect a change in the fundamental doctrine and worship of the Church of Rome.

So Humanism became nothing more than a "Reformed-Catholicism" of the sixteenth century, an episode in the life of the Romish Church. Erasmus experienced no need of the liberty and joy which followed after a sinner's justification in the sight of God through faith alone, without the works of the law. While Erasmus was a preacher of righteousness and aimed to correct the moral and religious standards of the day, he failed in his object, because of his incapacity "to perceive at what moment the mere appeal to the moral sense was no longer adequate," and that "the standards of true Christianity cannot be set up by an appeal to the principles of ancient learning and an appeal to the tribunal of common sense." He never gained Luther's clear conception of the "antagonism between the idea of religion as a system of sacramental actions and religion as a body of

spiritual ideas." He never fully realized the proper relations between the sacramental and the sacrificial in Church worship.

On the other hand, Luther's experience of sin and grace fixed itself into new, advance ideas. Although critical, Luther became constructive in his attitude of mind and practice and was not willing merely to revert to the past, but aimed to adjust himself to the new. He was willing to contend for his principles even unto greatest personal loss and discomfort, even to the overthrow of the peace of the Church, and the disturbance of the quiet of society; while Erasmus, of feebler health, of vascillating mind, fond of ease and comfort, after the true Renaissant attitude of orthodoxy, sought not to destroy anything; for he was afraid of tumult and avoided it. The more alarmed and nervous he became because of his dread of the possible blame as their original instigator and supporter, the more he became subservient to the absolutism of the Church in order to remain in it, and at peace with it; but Luther knew that great social changes had been attended by confusion, tumult, and even violence, and even dared to break with the Church.

"George Baker—'Father Divine' to Millions."

By Frank Goodlett, General Manager,
Clarksville Leaf Chronicle, Clarksville, Tenn.

This is not a biography of a man nor a history of a religion, but a discussion of a personality who is very interesting and whose influence is rapidly growing. For more than three years magazines such as Time, News Week, Liberty and the Reader's Digest have from time to time carried articles about the subject. It is largely from these articles and articles in the New York World-Telegram that this article was prepared.

Crowds are bowing and worshiping and saying "God, God, Peace!" "Oh, it's wonderful!", as a little Negro man steps from his Rolls-Royce and enters one of his "Heavens." This is a scene one may see on almost any day in one of the cities where "God" or "Father Divine" has established his "Heavens." In the "Heaven" at noon or at night a big "feed" will be in full swing with "Father" as the host, pouring the coffee, blessing the food and passing it out freely to two hundred or more "angels," dressed in white and wearing green streamers bearing the word "God." After the meal his spell-binding sermon is preached and numerous "angels" will be born among the five hundred "children" present to worship and to eat at the second table. The thousand or more spectators are not immune from catching the spirit and becoming "children" or "angels." On the second floor, following this service, all comers are fed. These dinners and religious services combined, take place twice daily throughout the year, and "Father Divine" is always present unless he is officiating at one of his other "Heavens."

"Father Divine," as he calls himself, or "God" as he is worshipfully called by his thousand or more "angels," is the shrewd leader of a rapidly growing religious cult among Negroes and some whites of New York and several other

eastern cities, as well as Los Angeles, California. He is very small of stature, being less than five feet tall, black or dark brown, and is bald. He has a slight mustache that grows out on to his cheeks. Many of his followers claim he is seventy or eighty years old, but he appears to be about sixty. He is married to a large yellow woman, older than himself, who is called "Mother Divine." He speaks of her as his "so-called wife," maintaining that their relation is a spiritual love and that they live more as brother and sister. This sounds true, for "Mother Divine" lives on their farm "Heaven" at Kingston, N. Y., and he stays in a small apartment in Harlem. Although the exact date and place of his birth are generally unknown, having thus far been concealed by the subject, it is known that in 1899 he was a young man named George Baker who mowed yards and worked around the docks in Baltimore for a living. He taught a Sunday-school class in a Negro Baptist church there, and sometimes spoke in prayer meeting. He used big words and high sounding phrases but was not then the orator into which he later developed.

A traveling mulatto evangelist named Samuel Morris came to Baker's church in Baltimore, but was thrown out because of his teaching that his body was God's body and that he was God. He had based this belief, it seems, on the verse, "Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you?" Baker accepted Morris' doctrine and they commenced holding meetings at Baker's home. Those who attended did not wholly accept the belief that Morris was God; but they reasoned that if he were not God, God would strike him dead for blasphemy.

The "New Moses" and "New Elijah" in Will Rogers' "Steamboat 'Round the Bend" had nothing on this team. By 1907 Morris had been "born again" and was calling himself "Father Jehovia" and Baker, having been "born again," was called "The Messenger," which Morris explained meant "God in the Sonship Degree." This team never seemed to make enough progress to gain outstanding recognition. They separated five years later.

After touring the South alone for three years as an evangelist of his creed among the Negroes, in 1915 Baker set up a combination meeting house, home and employment agency in Brooklyn, with about eight disciples. These and the meager number of new converts worked, and turned over to "The Messenger" every cent they earned. It was the plan for him to preach, get the disciples jobs, and they were to turn over their earnings to him to further his religious work, and provide food and necessities for the group.

It seems that he has become too "broadminded" to adhere strictly to his original Baptist doctrine and, so far as we have been able to learn, does not claim to teach any certain faith such as the Catholic or any Protestant faith but a very abstract and general belief in God. He does not seem to attach any name to his religion but he does use a slogan, "Peace, It's wonderful." Up to this time he does not have any ritual for joining the cult. He does not baptize. Those converted at his meetings are supposed to experience the "baptism of the Spirit."

He taught that his life began when he experienced the "new birth." Quizzed as to his real identity or former life, he simply said that he had forgotten everything back of his "new birth." He required his disciples to give up love of everything but God. His evangelistic work, and his ability always to provide for them, put him in a light where his followers worshipped him. Soon they believed he was God. He still called himself "The Messenger." In four years under his new system his disciples increased from the original eight to sixteen or seventeen, all at work, all turning their pay over to Baker, all sleeping in a four room flat. This was crowded but was probably better than they had been accustomed to. Baker was buying them such clothes as they needed and was having a banquet every night. The disciples had given up all worldly pleasures and all desire to own anything on this earth; they were sleeping well and getting plenty to eat; "The Messenger" had an income of about $500 a month, so everybody was happy.

There were disciples of both sexes in the home but the men all stayed together and the women together, and all writers on the subject maintain that there was no immorality, for "The Messenger" demanded renunciation of all kinds of love among his disciples except the love of God.

Needing larger quarters, Baker then paid $2,500 for a twelve room house in Sayville, Long Island. This time, wishing to leave the past behind again, he was again "born again." He christened himself Major J. Divine, and had the property deeded to him thus. He then changed to Rev. J. Divine and soon to "Father" Divine. About this time his followers commenced to call him "God" freely. To his disciples the home was "Heaven." Here he continued to act as employment agent for his disciples. He was neat, clean and quiet, and the white neighbors liked him. He was able to secure employment for his disciples readily.

By this time he seemed to see the real possibilities in his system and began to expand it. He inaugurated the "angels." He honored his few faithful followers with this rank and initiated a drive for more and richer "angels." He found people who had jobs that paid them wages plus room and board on the premises. These he invited to his home and had a big banquet for them. He fed them well and then preached to them. Most of the preaching consisted in recitations of high sounding phrases, delivered with oratorical emphasis. He did not take up collections. He had a better plan. He taught that "God" provided and that all anyone needed to do was to turn all his possessions and earnings over to "Father" and he would be taken care of. These, or at least a great number of them, accepted "Father Divine" as God, or God's Divine Messenger and readily turned their money over to him every pay day and accepted such clothes as he bought them, much of which would be second-hand, but sufficient. All who turned over everything to "God," cash, property and income, became "angels" and he christened them with new and abstract names such as "Faithful," "True Love," "Bouquet," and "Peaceful."

Two of these "angels" were Thomas and Verinda Brown, a Negro couple who became "Onward Universe" and "Rebecca Grace." They gave up a house and lot, several lots in Florida, a savings account, and wages over a period of three years, altogether amounting to $5,600.00 "Father Divine" would say, "He who would enter into the Kingdom of God must have nothing he can call his own," and when he got control of his followers they didn't. These two "angels" after so long a time decided that they should not have to pay cash in advance for their wings and also continue to make instalment payments, so they "fell from grace."

The poor are not neglected. Many of his converts are poor people who come to his services to get something to eat. He feeds them—all comers—and preaches to them. Many come looking for work. He gives them work or finds work for them, and feeds and clothes them. They attend the services and can't resist the "Spirit." Afterwards whatever they earn goes to "God."

He keeps doctors' bills on his flock to a minimum by teaching that "Father" is the "Doctor," and the "angels" chant this phrase at the meetings. Followers are taught that when they receive a certain blessing they are from then on in "Heaven" and never die. When members die he claims that they didn't really have the "blessing."

New converts came in rapidly, "angels" were "born" in satisfactory numbers and there was never any worry for money to run on. An extension "Heaven" was opened in Harlem. White people commenced to embrace his faith and became "angels." An automobile dealer of Boston, who had previously presented him with a car, became his secretary, and took the name, "John Lamb." There are a number of other whites in his organization in "angelic" capacities, besides a number of followers.

In 1930 "Father Divine" was serving free Sunday dinners to hundreds, and feeding them in shifts. As an economical measure he commenced a trick, perhaps conceived by one of his white "brain-trusters." At the beginning of the ban-

quets, tea and coffee would be blessed by "Father Divine" and several cups served to each guest before the meal started. Then beans, potatoes, or something starchy and filling would be served, after which great platters of roasted turkeys would be brought in. Nobody having any appetite left, the fowls, hardly touched, would be saved for feeding the "angels."

A new and showy "Heaven" was established at 20 West 115th Street, in Harlem. By 1933 he had approximately 300 "angels" giving their entire earnings to "God," and it was costing $30,000 annually to operate his Kingdom in New York alone. Divine kept two cars and an airplane which he used to soar over the heads of his "angels" as they staged big parades in the streets. Up to this time he had taken no collections and no offerings except the gifts and earnings of the "angels."

When prospects began to come in hundreds he started the group called "children." These are converts who embrace the religion but not so wholeheartedly as the "angels." They contribute to the cause and very likely had they come more gradually, "Father" could have done a better job of 'selling' them on the blessings of giving all to "God" and becoming "angels." New rooming houses were bought for these and for "angels" who did not live where they worked. These purchases made him the outstanding lodging house keeper in Harlem. Meals are served to the "angels" free, and the "children" pay for room and board at reasonable prices.

Parents who have joined the cult as "angels" bring their children and give them to "Father Divine." Whether they do this because they believe they will be nurtured in the admonition of the Lord, or solely for the purpose of getting them out of their way is not known. That they wish to be rid of them is most likely because the "angels" are giving all their pay to "God" and nothing is left with which to care for the children. A school principal reported the case of a fourteen year old girl who had been left by her mother

in one of Divine's Harlem "Heavens." The child's mother, and "Father Divine" were both brought into Manhattan's children's court. In this court, Divine, for the first time, admitted that he liked for his followers to believe he was God. The mother fell on the floor in a fit and continued to shout that Divine was God. Divine was released, the child was put in the care of an aunt and the mother was sent to a hospital for the insane.

Divine now has in Harlem, the "Heaven," three apartment houses, nine private rooming houses, fifteen or twenty flats and three meeting halls with dormitories on upper floors. Most of these are deeded to or leased to "angels" in the abstract names given them by "Father." He publishes two newspapers, "The Spoken Word" and "The New York News." He also has about twenty-five restaurants, six grocery stores, ten barber shops, ten cleaning and press establishments, twenty or more huckster wagons, all held and operated by "angels." The grocery stores, restaurants and wagons handle "Peace Father" clams and oysters, and "Peace Father" fresh vegetables.

His farming operations are Divine's most recent venture. He has bought four farms near Kingston, N. Y., which is near Harlem. The headquarters farm is the former Hasbrouck Manor, the three story home having been erected by one of the Dutch Huguenots during the early history of the United States. It has been painted gray, trimmed in red and the window screens are gilded. Here "Mother Divine" is in charge of numbers of "angels" who raise vegetables, chickens and eggs for the Harlem groceries and restaurants. Trucks from the big "Heaven" bearing a sign, "Peace, Father Divine is God," haul the produce from the farms. One farm is covered with scrub oaks and sumac. This is called "The Promised Land," and is presided over by "Sarah Love," assisted by "Dear One" and "Thankful Kindness." He has about five hundred acres in one farm that he expects to make into the "Divine City," and says that he will give the lots away. He has tried to buy the Kingston airport and the brick factory at Kingston.

Citizens of Kingston are uneasy as to the final outcome of his developing their section. They do not fancy having so many and such peculiar Negro neighbors and they are also afraid that he will bring in thousands of people who will eventually add to the unemployment situation. The sheriff there reports that he has heard some rumor of possible Klu Klux Klan activities.

There are now about one thousand or more members of "God's angel" band. He claims millions of followers, most of whom come under the "children" rank. Liberty credits him with having 15,000,000 followers, although we believe 2,000,000 would be nearer correct. Reader's Digest says that after feeding all his "angels" his net income must be $10,000 per week or a half million dollars a year. We think that his gross income for himself and all properties in charge of "angels" must be several times this amount, but we believe Negroes are not capable of frugal management, as a rule, and that after carrying on all of his operations and particularly the banquets, his net income is comparatively small. This is evidenced by the fact that his ambitions are boundless, yet he does not buy recklessly.

He has never paid any income tax, and Internal Revenue authorities are not certain whether to class him as a religion, organized charity, or as an individual. Acting on the latter basis, a lawyer armed with a court order searched for assets but could not find cash, bank deposits, or property deeded to him. He carries a big roll of bills of large denominations, pays cash for most of his real estate purchases and has the deeds made to "angels."

There are extension "Heavens" in Baltimore, Newark, Jersey City, Bridgeport, Connecticut and Los Angeles, with an "angel" in charge of each. If a "heaven" is not self-supporting a new "angel" is put in charge; and if it cannot then be made to pay its way, it is abandoned. There was a "heaven" in Washington, D. C., but it was abandoned.

The Kingdom is being further extended by pilgrimages, when "Father Divine" goes to other cities to introduce his

religion or to preach to some already partially established group of followers. He is usually accompanied on these trips by droves of "angels" who add fervor to the meetings. Some of these trips are in the form of boat excursions, or train excursions.

Divine has never taken much part in politics but has now brought out a Righteous Government Platform, which advocates electing only good men to public office, is against all wars, all violence of any kind, and demands the erasure of all lines between whites and blacks, yellow or any other race. So far he has never aspired to any public office but asserts his political platform only for the guidance of his followers.

At present he is centering his efforts in a fight for equality among the races, having recently called a strike of all his followers against all newspapers, magazines, or anything using what he terms, "segregated words." These are such words as "Negro," "black" when used for designating a Negro, "colored" when used in the same way, and any practice that recognizes the race line. This is being carried to extremes by his followers in an orderly way. Some refuse to carry a driver's license because there is a space in which is supposed to be written the word "black" if the holder is a Negro.

It has been a mystery where he gets enough money to provide all the banquets, from the time he started them until now. He has always answered any inquiry: "God provides." Some claim that he receives money from a Communist fund, this idea originating when he sent three thousand followers to march in a Communist peace parade. He explained this by saying that his followers are for peace and that they would join anyone on this particular issue. From the fact that he abandons "Heavens" when they are not self-supporting, we assume that all his money comes from his followers, "angels" and "children," and his businesses. Some have thought that he was using the mails to defraud through some mail order hoax. By way of investi-

gation checks and cash have been mailed to him and he has always returned these with a note saying "God provides."

Very strange are the testimonials of his followers at his meetings and wherever they go. They testify to his having healed them, made them see, and raised them from the dead after being dead, some, sixteen hours, some two days. They confess their sins to his vacant chair at the head of the feast table before he comes to the table and to him after he arrives. This confessing is done frankly and openly before the crowd of "angels" and spectators assembled for dinner. He does not come out and tell them that he is God or that they should worship him, but his followers all call him God, and he does not disclaim it.

He knows the Bible well, or at least parts of it, but does not preach from it directly. His teachings are patterned after Christ's teachings, but some which Christians do not practice literally, his followers accept literally and live by. They forsake their mothers, brothers, husbands, wives and children to follow God—then they call him "God." Not only Negroes, but attractive white women and Southern white men bow down before him.

From time to time people have undertaken to break up Divine's operations or at least get rid of his noisy revivals in sections where he has opened dormitories and meeting halls. Police have been called on numerous occasions and have raided these places only to find everything in order, maybe a banquet just over and a big meeting in progress. They could never find anything questionable going on and the only charge that could be made under existing laws was the disturbance of the neighborhood by shouting and stamping their feet on the floor, which goes on for an hour sometimes by those in their seats at a revival, when Divine is not preaching.

"Father Divine's" following grew to such proportions in Sayville, Long Island, that the authorities decided he was a public nuisance, arrested him and brought him to trial. He was convicted and fined $500 and sentenced to one year

in jail. When he had served only four days of the sentence, the trial judge died of a heart attack, and members of the cult were positive that "Father Divine" had struck him down. Divine's lawyer secured a re-opening of the case, got "Father" out on bond and finally the Appellate Division reversed the decision. This, however, seemed to be the last of the "Heaven" at Sayville.

In August 1933, neighbors of his "Heaven" in Newark insisted that the police do something to stop the meetings. Police raided the place and could find nothing to criticise except the noise. However, they declared it a disorderly house, chased the people out and carried about four "bishops" to the station. These were put in jail and the judge appointed a committee to make a thorough investigation of the cult.

In December of the same year the committee reported, citing a New Jersey law of 1898 which read: "All imposters in religion such as pretend to impersonate Jesus Christ or suffer their followers to worship or pay them divine honors . . . shall be guilty of a misdemeanor." The committee found that one Newark "Heaven" was a fire trap, and that others were crowded and unsanitary. One witness said a "bishop" had been accused of contributing to the delinquency of a thirteen year old girl by inducing her, against her parents' wishes, to stay three nights in his "Kingdom." Another witness before the committee said: "Women leave their husbands and homes because when you join the religion you cannot help yourself." The committee pointed out that many of "Father Divine's" followers accept "certain social, biological and economic fallacies." They believe that (1) they will live everlastingly on earth; (2) they need not worry about the "vicissitudes of old age;" (3) sexual relationship in married life is unnecessary; (4) they should seek "Father Divines' ministrations in preference to those of medical practitioners. The committee found that "Father Divine's" organization had "a restraining effect upon persons of former criminal or morally loose character." It

cited the case of "Faithful Mary," once a notorious Newark woman, who was doing useful service among Negroes. "The organization," the committee said, "provides an outlet for energy of a submerged and socially inarticulate group."

The committee reported its opinion of the reasons for the continued growth of Divine's cult, as follows:

(1) Search for economic security. (2) Desire to escape from the hard realities of life such as the hardships due to poverty. (3) Search for higher social status. (4) Instinctive search for God and assurance of a life hereafter.

After receiving this report, the court either felt that the law cited would be held unconstitutional, or else that the cult was doing more good than harm, for the "Heaven" is still running in Newark.

Pastors of churches in Harlem say that they have noticed no decline in their membership during the increase in Divine's following. They say that the bulk of Divine's followers, (you could not call them members for they do not join anything), come from the unchurched of Harlem, loose women, criminals, tough men, vagrants, poverty stricken, and any who consider their lives failures.

The police think Divine is a good influence, for few of his followers are ever arrested. He preaches against stealing, killing and violence of every kind.

One social worker has a distaste for, and disapproves of, Divine's operations, for they make the Negroes' religion seem like clowning, as does the play, "Green Pastures," of which this worker also disapproves. He calls attention to the fact that sixteen followers of Divine have been sent to insane asylums in New York in the past two years.

What shall be our conclusion about "Father Divine"? Is he one of the Anti-Christs mentioned in the Bible?

It is a cornerstone of our government that its citizens shall be permitted to worship God according to the dictates of their own consciences. So we cannot challenge this man's legal right to promote his religion. But does he ac-

knowledge God, the divine God that sits on a throne in Heaven, and is Lord over all creation? He permits his followers to call him "God." Certainly to all Christians, and even Jews, this is blasphemy, unless, giving him the benefit of all doubt, it could be that he has misunderstood Holy Writ.

If God wants George Baker to pose as God, his work will live, and if he is guilty of blasphemy, God will dispose of him and his teachings in time. The future may bring to him high political position because of his following, or much greater financial strength, or success may turn his head and he may burn off his wings and meet his downfall. He may build up a colossal organization of social security for his followers, or he may, through his religious teachings, live in the memory, respect, and worship of his followers until his death, or even for a generation or more after his death.

"Father Divine" either has contrived to claim to be divine, calculating that Negroes would follow him in this role and elevate him to financial or political power, or he is a materialist who really wants to help his followers, and finds a Santa Claus story about his being "God" effective in turning the trick, or he believers he was born, reborn, or called, to show God to Negroes in terms of their ability to see.

Let us see if we can get some idea of what "Father Divine" believes. There is the verse which Samuel Morris read to him—the verse that inspired him to preach, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If he intends to construe this scripture as meaning that he is to be worshipped, he would certainly have to concede every man's right to make the same claim for the scripture was not directed to him any more than to each of his disciples. In his sermons he does intimate a belief that the individual is the person of God. He preaches with big words and very abstractly so that it is difficult to know whether he is really a sincere follower of God trying to appear educated, or is groping for a truth he

cannot express, or is purposely evading the issue by talking abstractly. A brief paragraph of one of his sermons follows from which the reader may draw his own conclusion: "The individual is the personification of that which expresses personification. Therefore he becomes to be personally the expression of that which was impersonal, and the prepersonification of God Almighty! God's presence is real and 'tangible-able.' It has been 'tangibleated,' and it can be retangibleated;' it can and will continue to materialize and repersonify, for the great materializing process is going on. Peace! It's wonderful; I repeat, it is indeed wonderful!"

What Do Baptists Sing?

James H. Chapman, Howard College, Birmingham, Ala.

What are we singing in our churches? A class in Religious Education at Howard College set about finding out what seventeen Baptist churches in Birmingham are singing. The churches ranged from the largest to the smallest, from the most central to the most remote communities. The tabulation of hymns covered the morning worship hour for four Sundays, and the worship of the Junior and Intermediate departments of the Sunday-school for the same period.

The conclusions from the limited data secured may be roughly stated as follows:

(1) The selection and use of hymns seems to be without any definite plan and with little perceptible impression on the leader and congregation.

(2) As compared with the Presbyterians, and in most cases the Methodists, the Baptists are singing largely the subjective hymns. The term "hymns" in this use covers also songs.

(3) There seems to be no standard for hymns used in Baptist services of worship.

(4) The correlation between departmental instruction in hymns and the congregational use of hymns is slight, and that correlation made by the church on the lower levels of hymn standards.

The first conclusion came as a result of repeated efforts to secure on Mondays the list of hymns used on Sundays. In most cases those asked could not recall their names. The singing made but little impression on the questioned. This seemed to be as true of the pastor as of the layman. In only one case did the pastor have a record of the hymns used. He kept this throughout the year. Wherever the minister had selected music to fit his theme he could recall the hymns.

The lack of a plan for worship offers two dangers. First is the strong probability of overworking easily sung hymns through frequent repetition. The data showed that one church sang "Blest be the tie" on each of the four Sundays. They have sung it during the preceding and following months. Another danger in no plan and no record of the service is the probability that many of the best hymns will be omitted, especially if they are not easy and familiar.

The second conclusion was arrived at by listing hymns as "subjective" and as "objective." From data obtained for Baptist, Methodist and Presbyterian churches by the same process, but with a smaller number of Methodist and Presbyterian churches studied, the lists of subjective and objective hymns used were compared. The difficulty of determining the classification of many hymns makes more than generalization undesirable.

By "objective" is here meant such hymns as "All Hail the Power," "Jesus Shall Reign," "Holy, Holy, Holy," and others that are distinguished by self-forgetfulness. By "subjective" is here meant such hymns as "I Am Thine O Lord," "O Happy Day," "Jesus, Lover of My Soul," and others that are distinguished by personal experience. In them the singer tells his inward experiences, and portrays his spiritual moods. They have been referred to as the "I" hymns as opposed to the "We" hymns. In them the singer speaks for himself, while in the objective group he strove to express the mind of the congregation. In running this line of cleavage between the hymns used it was found that Baptists sing very largely the subjective hymns. Approximately three-fourths of the 113 hymns used in the sixty-eight worship services were self-centered. In the Presbyterian services the objective hymns constituted approximately two-thirds of the forty-two different hymns used.

The problem for worship growing out of this overemphasis on the personal experience hymn lies in the question as to whether they are suitable for public worship. The power these self-centered songs have over us "comes from their

gift of suggestion, greatly augmented as it is by the witchery of rhythm and often by hallowed associations." Public worship is for the purpose of mutual edification. These lyrics must be subjected to careful scrutiny to inquire if the author's experience was edifying, spiritually wholesome, and spiritually real. Many hymns have taken confession and other experiences so lightly that the singing has blocked the soul by its unreality, and insincerity. Hymns that are too emotional may produce "an undue familiarity with the person of our Lord." We must ask ourselves whether the personal feeling of one person is a suitable medium for the public praise of God? Which of these types will make greater workers and which greater saints?

The third observation, that a standard for hymn usage is lacking in Baptist churches, rests upon the use of seventeen churches of 113 hymns during four Sunday mornings, and their comparatively low average on the scale of accepted standards. The size of the church had little influence on the type of hymn. One of the smallest and most remote of the group sang the following during the four weeks: "All hail the power," "Amazing grace," "Blest be the tie," "Come thou fount," "Holy Ghost, with light divine," "Holy, holy, holy," "Love divine, all love excelling." Certain of the larger churches sang during the same period: "Footprints of Jesus," Living for Jesus," "Count your blessings," "At the cross." Of the 113 hymns used, with the exception of the Doxology which is generally employed, only thirty-nine were sung more than once.

The highest count was of "Blest be the tie," used eight times in the sixty-eight services, and one church sang it four of the eight times. "Holy, holy, holy," came second with six uses in sixty-eight services. "Living for Jesus" was third with five listings. Once each of the four Sundays one congregation sang "Holy Ghost, with light divine," "All hail the power of Jesus' name," "Majestic sweetness sits enthroned," and "Just as I am without one plea." These seventeen churches sang a group of eight hymns three times

out of sixty-eight services. The range is indicated in three of them: "At the cross," "The way of the cross leads home," and "Come Thou almighty King." Twenty-five were used twice, of which these are typical: "The King's business," "Rescue the perishing," "Marching to Zion," " 'Tis so sweet to trust in Jesus." Beyond these groups of forty hymns a random group of more than seventy were used to satisfy the tastes and spiritual demands of these worshipers, or their leaders.

Since selection of hymns is usually made on the basis of the ability of the congregation to sing them this group represents the "songs we love." Dependence on familiar songs is the rule. The range of familiarity reaches from "He included me" to "Jesus shall reign." But within the range the scale tips the beam heavily on the side of the inferior hymn. With three-fourths of the selections from the subjective group the proportion of inferior hymns from that group is large. "He knows the way," "Hallelujah for the cross," "Thy brother calls to thee," "If Jesus goes with me," "I'll live for him," "Jesus reaches me," are characteristic of forty per cent of the larger group.

To be standard hymns should possess literary merit, and solidity of content, reflect religious experience, satisfy musical demands, and give evidence of widespread use among the churches of Christendom. Tested by these five measurements most of the hymns used will scale disappointingly low. They will not stand the test of sound literary form, and no Christian wants his emotional content to fall below the standards which he would require of himself in every other sphere. Tested by content there is a thinness and almost bareness of ideas or of vital truth in the bulk of this group. Nowhere else would we permit the shallow or the shoddy. Tested by religious experience there is a question as to whether very many of them came from a religious experience or are capable of producing a definite religious experience, even of giving expression to a strong religious urge. Tested by the art of the musician the pro-

portion of questionable hymns or songs bulks large. We study Mozart or Bach during the week and desert the fundamentals of sound music on Sunday. This is done in the name of the King of Kings. Tested by widespread use among Christians most of the selections will be found to reflect a local coloring and cultural spread. Hymns approved by Christians everywhere ought to possess enough of faith, and inspiration, to deserve a foremost place at least in the repertoire of the churches. Baptists either do not know these hymns, or do not sing them very often. Observation would support the former contention.

There does not appear on the entire list of Baptist hymns used any of the following random selections: "Jerusalem the Golden," "A mighty fortress," "Where cross the crowded ways of life," "For the beauty of the earth," "New every morning is the love," "Break Thou the bread of life," "Jesus, the very thought of thee," "Crown Him with many crowns." These are a few of the overlooked hymns of tried value selected from a hymn-book used in hundreds of Baptist churches.

The fourth observation, the low correlation between instruction in hymns of worship in the departments and the morning worship service, (with that correlation on the lower range of standards and probably incidental), rests on the relatively small number of hymns used in both the morning worship and in the two departments studied. Of the seventeen churches only seven songs used in the Intermediate departments were sung in the church worship during the four Sundays. Only four used in the Junior departments were used in church worship. In both cases the count covered songs used as much as twice in the sixty-eight services.

There is no evident plan in these churches of training these groups in the worship of their elders. There is no evident conviction as to the necessity of fixing words and message of standard church hymns in the late childhood, and the early adolescent periods. There can be no emotional

association with hymns widely used and widely approved if the attitudes and skills of youth and adolescence are centered around songs which must be discarded after maturity. This must happen if the worshiper is to feel at home in a world-wide Christendom. Many young Christians quit singing when they pass into congregations of different tastes, or when the zest of the physical appeal of the song disappears. People are silent in church when they do not know the hymn.

Spiritual Dynamics.

H. E. Truex, Th.M., D.D.

This subject needs little definition; it means power from God to do his work.

Roger Babson, of wide experience, said: "Most sermons absolutely do not register nor click. They drive more people away from the churches than they attract. Ministers have only one real job and that is to help people spiritually. Your failing congregation means you are failing in your task. Your first step is to get right with God and use your own religion. Leaders cannot be wobblers."

How remedy the situation? he asks, and replies:

"1. Don't try to preach one or more sermons a week. Preach only when filled with fire and enthusiasm. Then give us both barrels.

2. Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

3. Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then teach it boldly.

4. Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles or a vacuum cleaner."

V. I. Masters, Editor of the Western Recorder, comments: "There is something in methods, but for twenty years Baptists have been fed so continually on methods that many are almost foundered for lack of balanced diet and are developing spiritual anemia. If there is something to be accomplished by putting the preacher in the pillory we know of no more fit layman to direct the use of lock and key than Mr. Babson. Yet there is no class in society which has already been hammered by all other elements quite so

much as have the preachers. * * * What a shame it is that some men will go into the pulpit without having the power of imparting any convincing assurance that they themselves are under the compulsion of a mandate from God to bear witness to his revelation of sin and salvation! What a shame when a preacher is not stirred to the depths by the challenge of unbelief to his devotion to, and his zeal for, the Gospel of redemption through the blood of Christ."

A gentleman visited an auto factory and asked the President, what is your first concern here? He replied, Power. Then what? Brakes. Then what? Direction. Then what? Durability. Then what? Comfort. Then what? Appearance.

As in mechanics, politics, finance, transportation, communication, national or local, power is of the first concern. So when Jesus sent out the disciples, knowing their supreme need, he said, "You shall receive power." He meant more than physical robustness, vocal rotundity, intellectual acumen, or emotional responsiveness,—he meant power from God for kingdom purposes, and it was given. We have only a pale conception of the magnitude of their task or the luster of their heroism, but enough to set us praying for like power in his work. This paper is a plea for rethinking deeply upon this matter, not for ministers exclusively, but for all our leaders in the various activities of religious endeavor,—preaching, praying, instructing, organizing, fruit-bearing.

The Bible our Text Book. This is an armory filled with weapons for conflict; a library of information in history, philosophy, theology, law, poetry, wars, songs, ritual, and human response. We have an impression that this book is in some way more trust-worthy and potent in personal development than any other—that it is *inspired*—however we may limit that word.

To this high regard we are encouraged by the Book itself: Moses: "Man does not live by bread alone but by everything that proceedeth out of the mouth of God;" "His word is not too hard, not too high, not beyond the sea but

in thy mouth and in thy heart." Jesus confirms this assertion.*

Isaiah: "The word of God shall stand forever."

Jeremiah speaking for God: "I watch over my word to perform it."

Paul: "Every scripture is inspired of God for our establishment."

Peter: "The heavens were made by the word of God."

Jesus: "The heavens and the earth shall pass but not my word."

The Bible is an account of God's acts and purposes. He is the Purposer, Promoter, the Chief Actor. All prophets, apostles and messengers are his media and tools. Any emphasis, interpretation or public appeal educed from a phrase-text that is entirely dissociated from his compassionate purpose, and fixes attention exclusively on a purely human heroism or instruction, may as well be based on Shakespeare, Marco Polo or Edgar Guest.

The Bible is the story of what he has done and will yet do. The first books describe the incidents of the beginnings. A slave people was disciplined, organized, into a great nation; the basic principles of righteousness and worship developed in the human conscience; musical emotions revel in the generous harmonies of the mercy of God; the prophets voice his approval or disapproval of obedience or disobedience, with some biting criticism and forecasts of inevitable results; the Gospels are an account from four different viewpoints of the character of the Son of God, his attitude and passion for men,—how he entered the arena, his maturity through purely human processes,—his public ministry definitely distinguished from that of any other member of the race; his ideals, his example, purposes and enduements, his death, resurrection, ascension, authority,—all to show his love and that he could do more.

* [Of course it is only by remote extension of a principle that Moses can be said to speak of the Bible as we now have it. So also, in none of the passages cited in this connection does "Word of God" definitely refer to a body of writing.—Editor.].

In The Acts the Christ tells us how he carried his purposes along by assuming the administration of them at Pentecost, effectively confirming the disciples of his presence and unaltered program. The Epistles are his letters, through competent teachers, for insistence upon, and explanation of, godly living, to widely scattered groups of believers representing every possible shift and reach of human conduct—socially, morally, religiously. The Revelation is a moving picture, of however changing colors, of truths and events still in the future before the final and glorious culmination in the songs of the redeemed.

God writes these messages of love that we may know him, that we may have eternal life by his redemptive provision, that we may have superhuman power by his presence. God the Infinite, the All-pervading, the All-glorious, the Everlasting, the Omnipotent—is the One overtowering personality in the Bible.

This is true, it is fundamental—that we may know him. Personalizing him behind the message kindles the imagination, quickens the intellect, warms the heart and reduces the messenger to the status of a servant so that he may speak as a prophet. The Lord of all sends this message; take it or leave it—and here is power. God chooses to express himself through human lips, and his wishes in times of crisis have been made known through those who knew him and would know him better, instance the prophets, apostles, outstanding missionaries, great preachers of our own time. It is certainly reasonable to conclude that the human spirit would be bolder and stronger through acquaintance and fellowship with him, and that he would reciprocate by imparting strength and boldness to his friends by simple association, *if nothing were said.* So, being conscious of God is a source of power.

This means infinitely more than a vacuous consent to an age-long tradition, or reluctant agreement with a necessity-driven scientist, or cozy fellowship with a high-brow philosopher who says: "Well, there may be a great intelligent

First Cause behind all things; it seems so." There is sufficient testimony that we may know him as certainly and definitely as did the prophets or the apostles. We have allowed the materialism and temporality of the world so to slither and smear the record as to make his message a palimpsest and to degrade ourselves to mere strip miners. To know him and love him, his truth and his creatures is the first condition of spiritual power.

But he has not ventured the success of his purpose upon the undirected fickleness of our frail nature, nor upon any conclusions we may have reached through mere acquaintance with him or his will, however true or animating. Beyond this he is the Light and Life, the impeller and director, the revealer and expounder of living truth; we may plan and water but he gives the increase.

The why, how and to what extent he is, and may be, active is recorded in his Acts during and immediately following the great day of Pentecost. This record is preserved to us for some nobler purpose than to excite our credulity, tantalize our hunger, test our ability at inference and deduction, or to exalt the apostles above the attainments of other men. "For to you is the promise (of the Holy Spirit) and to your children, and to all that are afar off even as many as the Lord our God shall call unto him"—the promise has not been withdrawn, the door has not been closed.

This subject, Spiritual Dynamics, provokes a multitude of questions, definitions, applications. It has to do with the infinitely diversified activities of his people everywhere; but as it is human for us to take the course that offers the least resistance, and as the conditions of spiritual enduement seem to indicate a personal dedication to the energy and promises that bring salvation, you will agree that a prayerful review of our calling and a deeper draught at the wells of salvation is an urgent and imperative duty now both for us as leaders of his work, and for those who hear us.

The man who approaches the power-house aglow with love may expect service—to him the porter openeth. Mrs.

Browning said, "O heart of mine, art thou great enough for love?" Paul said, if we can speak with angelic eloquence, and possess in full measure the prophetic gift, and can explain all mysterious things, and know all that may be known, and by faith can move Mt. Everest into the heart of Africa, and give all we possess to the poor and present our bodies for immolation,—and have not love, our words are only concussions of brass, our gifts are inappreciable and our expiations are devoid of a single shred of merit. There is no wonder that Paul said, "the greatest of these is love," nor that Henry Drummond said the greatest thing in the world is love. Philips Brooks was once caught praying and was heard to say, "O adorable Master, how I love thee. Would that I had words to tell how I love thee." We may cultivate the habit and character of our love for God. If we would have power for spiritual ends we must love him with all our ransomed abilities—love him as all-glorious in his condescension among a sinful race, his suffering on Calvary and his dwelling in the hearts of true believers whose first quest is to know his will and to make it known by example and message.

You are, no doubt, familiar with the story that once upon a time a great preacher tarried unduly in the study. A deacon was sent to ascertain the occasion of the delay and came back saying the preacher was talking to some one, saying, "Unless thou go with me I shall not go." Presently he came before them and the waiting audience then knew who was the reluctant companion.

So far as I know there is not a religious school in our connection that has a Chair of Scriptural Dynamics, and only one that designates a definite time—one day in each month—to study and explain the source and operation of power in our wrestlings against principalities, and powers, and world rulers, and spiritual hosts of wickedness in heavenly places. This may partly explain why some sermons are stone dead, why some Sunday-school lessons are lectures on geography, biography, or platitudes on the styles

or the latest sensation. It may to a certain extent explain why some sects and cults of religion have sprung up outside of the dominion of orthodoxy and have partly justified their contention that the churches have failed to satisfy their souls. At any rate we must admit that the forces of sin are pressing hard against us and that we need the power of him to whom shall be all the glory.

Some questions persist like barnacles and will not detach. Is Babson's indictment of the ministry worthy of credence or well founded? Do most sermons fail to click, and drive away from our churches more people than they attract? Is the remedy fewer sermons and more fire? Do we satisfy the layman who is in trouble? Do we wobble in our teaching and practice of prayer? Are we good Gospel salesmen? Or, is V. I. Masters wise or polite in stating that "for two decades Baptists have been fed so continually on methods that many are almost foundered for lack of balanced diet and are developing spiritual anemia?" To answer these and other questions that may occur we should kneel and make a clean breast of it. Not that we are sinners above others, but that we should press right on and lay fast hold of the completed task God offered when he laid hold on us, and challenge our souls with the habit of the Chambered Nautilus:

"He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more."

Louis Pasteur.

By John A. Davidson, Th.D.

First Baptist Church, Clarksville, Tenn.

Through the ages disease has always been one of the greatest enemies of human life and one of the greatest handicaps to human progress. Prior to the middle of the eighteenth century not much headway had been made in its conquest. It is true that the knowledge of the structure of the body and the various functions of its organs had advanced through the study of anatomy and biology, but the theory of the spontaneous generation of life and disease held the medical profession in its shackles. According to this theory, the diseases of men and animals were supposed to originate in the body through unknown and unknowable causes inherent in the system. They appeared spontaneously and were not due to contagion or infection. Epidemics arose, spread, and decimated whole populations and it was thought that nothing could be done about it except to render treatment to individual cases according to their symptoms. The world was at the mercy of such scourges as the bubonic plague, typhoid fever, cholera and diphtheria. Such diseases as anthrax and cholera periodically killed off cattle and sheep by the thousands, impoverishing the people, reducing them to the state of starvation and frequently paralyzing agriculture and industry.

Although the science of surgery had developed to the extent that brilliant operations were being performed and patients temporarily survived, in almost one hundred percent of the cases the operations proved fatal because of tetanus which frequently became an epidemic in the hospitals where the operations were performed, the infection being carried by the doctors and nurses to the other patients whom they were treating. The fatality of maternity cases was appalling. Mothers died by the thousands of puerperal fever.

The situation today is happily changed. The theory of the spontaneous generation of disease and life has been finally exploded. It is now known that all diseases are caused by germs; that the very atmosphere we breathe is full of these germs—that they are a form of life; that they propagate their kind like every other form of life; that multitudes of them communicate themselves to living bodies either through contact or through the air that is breathed by men and animals, or by infection; that every known disease is characterized by its own peculiar germ; that these germs can be isolated and cultivated in the laboratory; and that diagnosis is no longer confined to the observance of symptoms. A drop of the blood of the diseased patient can be analyzed and the nature of the disease, in the majority of cases, can be determined with a hundred per cent degree of accuracy in any reputable hospital anywhere. Furthermore, vaccines and antitoxins have been developed, by inoculation, with which the great majority of these diseases may not only be combated in their developed stages; but, more important still, immunization may be set up in advance. Through pasteurization, the menace of germ carrying foods is being largely removed. By means of sterilization and the use of germ-killing antiseptics the science of surgery has been enabled to advance by leaps and bounds. Operations, almost miraculous in their results, are being performed every day by a multitude of skillful surgeons throughout the world. Preventive medicine as a science is now considered one of the most important branches of the medical profession. Health units are being established everywhere. The principles of health and hygiene are being promulgated among the people by the great insurance companies. Institutions for the extension of life have been established for the detection of diseases in their incipiency. The ordinary intelligent man today, may know more about the causes and prevention of diseases than the most learned members of the medical profession knew seventy-five years ago.

To the great blessing of humanity more progress has been made in the realm of medical science through the past seventy-five years than in any other field of research. The by-product in the development of veterinary science and the advancement of animal husbandry have added billions of dollars to the wealth of the world.

What brought about this change? The credit is due primarily to one man, LOUIS PASTEUR, a Frenchman, who, interesting to note, was not a physician, but a chemist. The outline of his life, briefly stated, is as follows. He was of peasant extraction. His ancestors were serfs on the estate of the Counts of Udressier. His great grandfather in 1763 purchased his own freedom and that of his posterity with four gold pieces of twenty livres. After his marriage he established a tannery and this became the work of his son and grandson, the grandfather and father of Louis.

The father of Louis Pasteur was Jean Joseph Pasteur, who was drawn as a conscript in Napoleon's army in 1811, rose to be a sergeant major and was decorated with the Cross of the Legion of Honor for bravery. After the defeat and exile of Napoleon, Joseph established a tannery at the little village of Dole in the Valley of Saone. It was here on December 27, 1822, that the future scientist was born.

While Louis was still very young, the family moved to the neighborhood of the town of Abois. At this place was a good school which the boy attended, later matriculating as a student in the College of Abois. Upon the advice of the director of the College, Louis was sent to Paris to prepare for entrance into the great Ecole Normale. Strange to say, he became ill through worry due to homesickness and had to return home. Later attending the College of Besancon he took his bachelor's degree in literature. Having been appointed assistant in mathematics, he resumed his studies in preparation for the examination necessary to admittance to the Ecole Normale. In this examination he barely passed in chemistry, the subject in which he was particularly interested. He refused to accept admission on

such a poor record and went to Paris again for a year's special study, after which he again took the entrance examination. This time he ranked fourth among the applicants. At the age of twenty-two he entered the Ecole Normale to prepare for the life of a professor, taking his doctor's degree in physical science three years later. In 1848 he became professor of Physics at Dijon and the next year went to Strassburg to teach his favorite subject, chemistry. In 1854 he founded the faculty of sciences at the University of Lille and was made dean of the department. Three years later he was invited to be a director of science at the Ecole Normale, becoming a member of the Institute. From 1863 to 1875 he served as professor of geology, physics and chemistry at the School of Fine Arts, and as professor of chemistry at the Sorbonne. In 1874 he was given a life pension by the National Assembly in recognition of his brilliant work in research, and in appreciation of his beneficent service in the conquest of disease through his discoveries. The rest of his life was devoted to the research work which he loved so well. After establishing the Pasteur Institute in Paris for the study and prevention of all contagious and infectious diseases, especially hydrophobia, he died in 1892, perhaps the most beloved and honored of all contemporary scientists and recognized as one of the greatest benefactors of mankind of all times.

Pasteur's great contribution to medical science grew out of his investigations in the field of biological chemistry, which began in a very interesting way. At first he was only interested in pure chemistry as a science, and shortly after his graduation was given the ribbon of the Legion of Honor for his discovery of a method for manufacturing pure tartaric acid from the ordinary commercial type. Shorty after going to Lille as dean of the department of science, his attention was directed to a problem of the brewery and distilling interests growing out of the acid condition of the mash used in the manufacture of beer and alcohol causing it to turn sour and entailing serious financial losses. Pasteur's

assistance was solicited. He began the study of the problem with an investigation of the causes of fermentation. The accepted theory was that which was taught by Lieber, a German chemist, who held that alcohol was produced by the catalytic effect on sugar of an imaginary substance called ferment, causing it to break down into alcohol and carbon dioxide. Fermentation was thus considered a purely chemical process.

Pasteur's investigations convinced him that fermentation was primarily a biological process. His microscope revealed that the yeast used in the manufacture of beer was composed of tiny little globular cells of fungi linked together like the beads of a tiny necklace; that these cells were alive and self-propagating; that they fed on the sugar in the mash and excreted alcohol. An examination of the mash that had turned sour brought to light an interesting alteration in the appearance of these fungi. They were not globular in shape but elongated. These same elongated fungi were discovered in sour milk. They were the fungi that produced lactic acid. When added to fresh milk they immediately made it turn sour.

Pasteur had found out what caused the mash of the brewers and distillers to turn sour, but where could these lactic acid fungi come from if they were self-propagating and were not generated spontaneously? Pasteur found, through a series of experiments, that all forms of life, so far as can be known, have their origin in microbes, or self-propagating germs; that these germs multiply and develop in the air, in the water, and even on the surface of utensils. Hence the alterations of beer or alcohol in the process of manufacture, making it turn thick, sour and even putrid, is due to contact with lactic acid germs in the atmosphere. Beer remains unalterable whenever it does not contain the organisms which cause its diseases. It can be kept fresh by keeping it from the air.

This study of fermentation brought to Pasteur glimpses of light on human pathology, and diverted his interest to

the field of biological chemistry for the rest of his life. If life is not the result of spontaneous generation but is due to self-propagation, and if putrescence in such liquids as beer, mash, beef broth and milk is due to alterations caused by the microbes which live and multiply in both air and water, why shouldn't the conclusion be drawn that the putrescence of wounds and contagious diseases are attributable to the same cause? If so, the problem of disease could be largely solved by isolating the microbes that cause the various diseases and providing a means for their destruction, just as had been done in the case of diseased beer. The supreme obstacle that stood in the way of such a result was the theory of the spontaneous generation of life and disease, generally held by the most reputable members of the medical profession.

Now began a strenuous campaign to get his views accepted. In 1857 he sent his famous paper on lactic acid fermentation to the Lille Scientific Society. In December of the same year he presented his paper on Alcoholic Fermentation to the Academy of Sciences, in which he concluded that the conversion of sugar into alcohol and carbonic acid is correlevant to the phenomena of life. The battle was long drawn out. His principal antagonist was Monsieur Pouchet, Director of the Natural History Museum in Rouen. In a paper read before the Academy of Sciences in 1859, the latter declared: "These people who do not believe in spontaneous generation say that the germs of microscopic beings exist in the air, that the air wafts them about and carries them to a distance. Well, what will they say if I show them that life will grow in artificial air that I have prepared in my laboratory, and which cannot have any germs already in it?

Pouchet's experiment was very elaborate. He baked some hay; placed it in a flask, filled the flask with water which had been boiled, sealed the bottle and plunged it upside down in a basin of mercury. When the water had cooled he opened the flask with tongs under the mercury

and introduced some pure oxygen. A few days later he came to the Academy of Sciences with his flask of hay water. There were patches of mould on the hay indicating the presence of life. Pasteur explained the presence of the mould by stating that germ laden air entered the bottle when Pouchet removed the stopper to introduce the oxygen. More probably, germs were already present in the hay.

To prove his contention Pasteur conducted an experiment with broth. In a globular shaped container with a long narrow swan-shaped neck he poured boiled broth, one of the best possible media for the cultivation of germs. The curve in the neck acted as a germ trap so that the air that reached the bottle through the neck was germ free. The broth remained uncontaminated. But when he tilted the container, allowing some of the broth to enter the curve of the neck and come in contact with the outside air, it began to mould and putrefy.

But, contended Pouchet, if germs propagate in air in sufficient number to account for all the known diseases and forms of life, the air, thus filled with material substances, would be as solid as iron. To prove that the atmosphere is contaminated with germs in a variable degree and that germ life thrives most prolifically nearer to the surface of the earth, Pasteur filled a number of flasks with boiled broth and made a journey to Montanvert in the Alps. In the inn at the foot of the mountain, he opened a number of these flasks, exposed their contents to the air and resealed them. Ascending the mountain he proceeded in the same manner, at different stages of his ascent, to expose the broth in a number of the flasks to the air, until he reached the summit, exercising the greatest care to reseal the flasks after each exposure. Allowing a reasonable length of time to expire for the appearance of mould on the broth, he found that putrefaction was most pronounced in the flasks opened in the inn and less and less pronounced in those opened at different stages of his journey to the summit, while those

opened on the top of the mountain were altogether free from mould and putrefaction.

In face of such experiments opposition was gradually weakened. Authoritative scientists in greater and greater numbers openly aligned themselves on the side of Pasteur in his denunciation of the theory of spontaneous generation. In addition to being elected to the Academy of Sciences, as a recognition of his important service to medical science in the field of biological chemistry, he was also elected to the Academy of Medicine.

Meanwhile Joseph Lister, a brilliant young Scottish surgeon attached to a hospital in Edinburgh, had become interested in Pasteur's germ theory, especially in its bearing on the putrefaction of wounds. Believing that the fatality of surgical operations could be greatly reduced by the two-fold process of applying germ-killing agencies to open wounds and excluding the air after operations, he proceeded to apply his theory by covering the wounds with pads saturated with a solution of carbolic acid and applying sterilized bandages. The results were astonishing. In a letter to Pasteur expressing his sense of indebtedness to the great French scientist, he stated that out of a total of fifty major operations performed, forty patients had recovered.

Meanwhile an appeal had come to Pasteur to lend his assistance in an effort to stamp out pebrine, a strange silk worm disease which was rapidly destroying the industry of silk manufacture in the south of France. Accompanied by his assistants he spent six years studying this disease under a microscope, establishing laboratories and teaching silk worm growers how to identify the diseased moths and how to prevent their eggs from hatching. The industry was saved, not only for Italy and France, but for the rest of the world.

Then came a call for a special character of service out of which emerged most far-reaching consequences for preventive and therapeutic medicine. In the year 1877 thousands of sheep and cattle were dying of a disease known as

anthrax. The economic disaster threatened was even greater than that of the silk worm disease. Robert Koch, a German chemist, had succeeded in isolating the anthrax germ and cultivating it in his laboratory. Appearing at first as minute rods, these germs, very prolific, became elongated as the disease progressed, presenting the appearance of tangled hair under the microscope. This explained why the blood of its victims turned black immediately before death.

Although Koch had thus succeeded in isolating the germ, a remedy for the disease remained to be discovered. To this task Pasteur gave himself unstintedly. After numerous experiments to determine the nature, the virility and fecundity of anthrax germs, under culture in broth as a medium, Pasteur noted that when subjected to certain degrees of temperature they seemed to lose their virility and that this virility was further reduced when the nourishment provided in the culture medium was reduced. In other words as with other forms of life, an unfavorable climate and an inadequate food supply resulted in weakness and slow starvation.

Having previously caused death by injecting fresh virus, produced by culture in his laboratory, into the veins of healthy sheep, Pasteur raised the question with himself as to whether or not it would be possible to produce a mild form of the disease which would not be fatal, by inoculating with the attenuated or weakened virus. If so, it might be that the mild form of the disease, thus superinduced, would render the inoculated animal free from the contagion of anthrax in its most virulent form.

You may imagine with what excitement he proceeded with his experiment. The attenuated virus was prepared. Pasteur bought a few sheep and inoculated them and waited. The sheep not only did not die, but didn't seem to be seriously affected. He then proceeded to inject the full strength virus into the inoculated sheep. Nothing happened. The sheep did not die. Pasteur had made his great discovery

of antitoxin for the prevention of contagious diseases among cattle. By subsequent experiments, over and over again, he verified his discovery and then made his announcement to the Academy of Sciences, February 28, 1881.

Then an extensive experiment was requested by the Melun Agricultural Society. Pasteur hastened to acquiesce. The Farm of Pouilly de Fort, near Melun, was chosen as the place. The experiment began on May 5. The Society placed fifty-eight sheep at Pasteur's disposal. To these were added ten cows. Twenty-five of the sheep and six cows were inoculated with the attenuated virus. On May 17 they were again inoculated with an attenuated virus more virulent than the first. On May 31 the third inoculation took place. Then all the animals were inoculated with a special unattenuated virus prepared in Pasteur's laboratory. The next meeting was set for June 5. The experiments were preeminently successful. All the animals inoculated with the virus without the vaccine treatment died except the cows and they were violently sick with fever. All those treated with the vaccine before inoculation survived except one ewe, which, a post-mortem examination showed, died from internal injuries received while the experiment was in progress.

The triumph was complete. The effectiveness of vaccine for the prevention and treatment of animal diseases was established beyond further dispute. If the new discovery could be applied to human diseases it would prove to be the most significant development in medical science of all time. So Pasteur now turned his attention to hydrophobia, a disease which originated with dogs but was transmissible to human beings by infection. After many long-drawn-out experiments with dogs afflicted with rabies, Pasteur became convinced that the rabies germ was so minute that it could not be detected under a microscope. It was, therefore, impossible to isolate it and grow it in a culture medium for study and for the growth of the attenuated virus necessary to making vaccine. The obstacle seemed insurmount-

able until one day, while observing the paroxysms of a dog in the advanced stages of rabies, it seemed to Pasteur that these paroxysms had every appearance of a violent nervous disorder. It occurred to him, therefore, that the virus of the disease probably centered its attack upon the nervous system, and especially in the medulla oblongata of the brain, rather than in the blood stream as with anthrax. To test the verity of his conclusion, Pasteur injected a serum made from the brain of the victim of rabies into one of the well dogs of his kennel. The result was as he had expected. The dog died of a virulent form of rabies. His next task was to find a way to attenuate or weaken the virus and produce an antitoxin. This he accomplished by securing a fragment of the brain from a rabbit which had just died of the rabies. This was suspended in a sterilized phial with pieces of caustic potash lying on the bottom to keep the air dry. As the fragment of the brain gradually became dry its virulence decreased. At the end of fourteen days it was pulverized and made into a solution. Would this prove to be the attenuated virus needed? It remained to be seen. He inoculated one of his dogs and waited. No bad effects resulted. He then injected a solution of the deadly rabies virus which had proved so fatal in his first experiment. The dog did not go mad. Over and over again the experiment was repeated with like results. His scientific friends began to urge him to apply it on human beings. He hesitated. The risk was too great. He must be absolutely sure of his ground. He requested the Minister of Public Instruction to appoint a commission to verify his results. It was constituted in May 1884. The verification was sent to the Minister of Public Instruction at the beginning of August.

Then, one day a frantic mother from Alsace came into his laboratory holding her little boy by the hand. The boy's name was Joseph Meister. Two days before he had been attacked by a dog with rabies at Meissengott. His face and hands were pitably lacerated. Dr. Weber at Lille had told

her that the child was sure to die. But he had heard of M. Pasteur's experiments. Perhaps he could help. At least it was worth trying. There was everything to gain and nothing to lose. After consulting M. Vulpian, who was an authority on the physiology of the nervous system, and Dr. Grancher, one of the first physicians of Paris to take up the study of bacteriology, Pasteur was convinced that it was his duty to apply the antirabic inoculation to little Meister at once. The treatments were begun probably at the beginning of July and were continued for ten days, the successive doses increasing in virulence. As the time for the test inoculations approached, Pasteur became restless and could not sleep at night. His sympathy for the boy entirely eclipsed his interest as a scientist. On July 16 he went so far as to inoculate with medulla only one day old, found to give hydrophobia to rabbits after as many as seven days incubation. This was the sure and final test of the boy's immunity and preservation. The lad kept perfectly well throughout the treatments, and after a period of close observation by Dr. Grancher was sent home entirely well.

His second patient was J. B. Jupille, a fourteen year old shepherd boy who had been cruelly bitten by a mad dog while defending five of his little companions in a meadow where they were tending sheep. Six whole days had elapsed between the time he was bitten and the day he was brought to Pasteur. The results were the same.

In the meantime, the statement read by Pasteur before the Academy of Sciences on October 26, in which he described the treatment of the Meister boy, was published and read by the nation. Immediately people bitten by rabid dogs began to flock to his laboratory. One of his assistants, M. Eugene Viala, spent every morning preparing the vaccine. Inoculations were given every morning at eleven o'clock. The glorious news began to spread. Letters of inquiry came pouring in from all parts of the world. Physicians came from all parts of the world asking to be allowed to study the details of the method.

"Pasteur," says his biographer, R. Vallery Radot, "took a personal interest in each of his patients, helping those who were poor and illiterate to find suitable lodgings in the great capital. Children especially inspired him with a loving solicitude." This solicitude "was extended to all who came under his care; his kindness was like a living flame. The very little ones, who then only saw in him a kind gentleman bending over them, understood later in life, when recalling the sweet smile lighting up his serious face, that Science, thus understood, unites moral with intellectual grandeur."

Pasteur's beneficent spirit and his beautiful unselfishness proved to be contagious. One day he received a visit from one of his friends, Edouard Herne, a fellow member of the Acadēmie Francaise, who brought a donation of 40,000 francs, or $10,000, to help meet the expenses necessary to the organization of his laboratory for the extensive treatment of hydrophobia. This was the beginning of a wave of generosity which swept from one end of France to the other and spread to foreign countries. A newspaper in Milan, Italy, opened a subscription and collected 6,000 francs for the cause. The Academy of Science appointed a commission, the members of which unanimously adopted the suggestion that an institution for the prevention and treatment of hydrophobia be created in Paris to be known as the Institut Pasteur. A subscription was opened in Paris and abroad. The funds were to be expended under the direction of a special committee. Long lists of subscribers appeared in the Journal Official, made up of millionaires, poor workmen, students, women. Entertainments were planned to raise money. The greatest artists offered their services. In October 1888 the buildings of the Institut were completed and on November 14 the work of the Institut was inaugurated by the President of the Republic in the presence of distinguished scientists and public men. M. Christophile, the treasurer of the committee, reported that the public subscriptions from the rich and the poor amounted to

2,586,680 francs. The French Chambers had voted 200,000 francs to which had been added gifts from the Tsar of Russia, the Emperor of Brazil and the Sultan of Turkey. After meeting the expense of 1,563,786 francs, incident to establishing the Institute, more than a million francs remained to be devoted to an endowment. The work of the Institut was extended to the study of the causes and prevention of all contagious and infectious diseases.

Space does not permit us to recount the closing six years of Pasteur's life—a time of declining health—but it was a glorious six years for the great scientist as he saw the work of the Institut expand under the direction of his able assistants, especially Dr. Roux who discovered the anti-toxin for diphtheria. It is not frequently given to great pioneers of thought to live to see the fruition of their labors. This was Pasteur's reward. All sections of the world vied with one another to do him honor before he passed away peacefully and went to his long reward at 4:40 in the afternoon of September 28, 1895.

No acount of Pasteur's life would be complete without an appraisal of Pasteur the man. No more fitting close for this paper could be chosen than the tribute of Dr. William Osler, the great surgeon, written as a part of the introductory chapter to Rodot's biography.

"In his growth," says Dr. Osler, "the man kept pace with the scientist"—heart and head held even sway in life. To many, whose estimate of French character is gained from 'yellow' literature, this (his) story will reveal the true side of a great people in whom filial piety, brotherly solicitude, generosity, and self-sacrifice are combined with a rare devotion to country." His father, Napoleon's old sergeant, was a rare and noble character; his mother a deeply pious woman. Both threw around their children every possible influence for good and, though of humble peasant extraction, were resolved to make every sacrifice to further their children's education and advancement. Pasteur reflects his own nobility of character when, after he had be-

come preeminent as a scientist, he paid the following tribute to his simple, rugged old father: "For thirty years," he said, "I have been his constant care. I owe everything to him."

To my mind three great lessons stand out for one who reads carefully the story of his life. The first is that he who succeeds must love the truth and be willing to work. In his own mind Pasteur drew sharply the distinction between mere observation and that painstaking care in experiment that brings truth to light. He felt that through truth only could the load of humanity be made lighter. The discovery of beneficent truth was work's supreme reward. He never seemed to think of personal profit or exaltation. Always he was sympathetic with, and gave his encouragement without stint to, the earnest seeker for truth whose findings differed from his own. He was ever eager to learn from others. But he had absolutely no patience with men who, pretending to be learned, dogmatically clung to a theory without subjecting it to the test of facts and experimentation.

The most essential gift to any young man's life is that of friendship. And this is the second great lesson. Pasteur loved people and lived for people. It was the supreme motive of his life to give, not to get. As a student he won the love of his professors and always modestly called them Master when addressing them. When he himself became a teacher his students extended to him the same kind of devotion. His love for people, and particularly the worthy, made him a worshipper of the illustrious dead. He constantly advised his students to live with the great men of the past and love their country for the great men it had produced, little dreaming, in his own meekness of spirit, that he would himself, in the after years, be rated as one of the greatest, if not the greatest of Frenchmen of all time.

A love for one's own people and a love for one's country are correlative. Pasteur loved France with an ardent devotion, not like the chauvinist, because he wanted his country to be first in its power to exploit, but like the Christ,

because he wanted his country to be first in its contributions of serviceable benefits through science to the rest of the world.

The last great lesson is humility before the unsolved problems of the universe. He ever sympathized with the religious conviction of the humble that brought them comfort in sorrow. In his address before the French Academy when he was honored with membership, he thus beautifully expressed his attitude:

"He who proclaims the existence of the Infinite, and none can avoid it, accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions: for the notion of the infinite presents that double character that it forces itself upon us and yet is incomprehensible. When that notion seizes upon our understanding we can but kneel . . . . I see everywhere the inevitable expression of the infinite in the world: through it, the supernatural is at the bottom of every heart."

After living a while with Pasteur through the study of his biography, one feels in his heart that an anonymous writer in the Spectator was right in his tribute to him when he said that "he was the most perfect man who has ever entered the Kingdom of Science."

Facing Pastoral Problems.

Professor Gaines S. Dobbins, Editor

The Problem of Pastoral Visiting.

By the Editor

Recently there came to my desk the following letter:

"I am asking about pastoral visiting—a subject I suspect troubles quite a few preachers. I desire to do pastoral visiting. I have an earnest desire to know my people and to have them know me; I desire to be of the greatest service and help that I can to them and yet I find that I am woefully behind in my pastoral visiting. And to tell you the truth it gets on my nerves—it really worries me. I am pastor of a church with about 850 in a community of 10,000 with about 5,000 more in the surrounding districts and quite a few look to the Baptist church in matters such as funerals and in many matters of trouble and distress. My membership is scattered over a radius of ten miles. I am in a section where there are hardly any country churches and if a man joins a Baptist church he must come to town. In fact there is not much chance ever to have country churches here; the population in the country shifts so much it is very difficult to build anything.

"Now, when I visit the sick, the shut-in, those in trouble and in need, and when I give time to the administration of the affairs of the church, and try to prepare my sermons, I find that my time is well nigh taken up—in fact it is a rare night that I get to bed before 12 or 12:30 and sometimes even later.

"Under the circumstances, what am I to do about visiting my membership? I try to contact people for the church everywhere I go—on the streets, in places of business and in the homes as well. But this business of just going around

and ringing door bells, when half of the people are not at home,—I just can't seem to find time in my twenty-four hours a day, and yet it worries me that it is so. I am wondering how other pastors do and what I should do. Will you not take a few moments and write me along this line?"

To this earnest appeal the editor of this department made the following reply, with a bit of elaboration and addition devised by way of revision for this article. The letter, thus amended, may prove of some value to other pastors who are perplexed by this problem of pastoral visiting:

I have read with very great interest your letter. You have raised a question that is puzzling many pastors today. I have another letter before me from a pastor in a large city whose church has a membership of more that three thousand. He throws up his hands almost in despair over the problem of knowing his members individually. Of course you do not expect me to give you any magic solution, yet the following suggestions may prove helpful:

1. Haphazard "doorbell ringing" is wasteful and largely fruitless. Thoughtful pastors have about quit going out on rounds of aimless pastoral visiting.

2. It follows that visiting should be purposeful. The pastor should have a card index file of his membership, with names classified both alphabetically and geographically. He should spend an hour or two at least each week studying this membership file with a view to making personal contacts where they are most needed.

3. The pastor needs guidance in his visiting. A definite group of people in the church should be made responsible to report to him cases where a visit is needed. A simple blank form should be devised and placed in the hands of Sunday-school teachers and officers, Training Union leaders, key women in the Missionary Society, and deacons. This "Watchcare Committee" as it is sometimes called should be carefully trained to turn in names, addresses, and circumstances where a call from the pastor is clearly indicated.

Such reports might well be placed in the collection basket at the Sunday morning and evening services, or handed in at the prayer meeting hour, or telephoned to the pastor in an emergency. It is of utmost importance that the pastor have a group of people who feel definitely responsible to furnish this needed information.

4. The pastor should classify those upon whom he is to call. First will come cases of illness and distress. Nothing can ever take the place of the pastor's calling upon his members when they are sick and in trouble. Next will come those who are prospective members. The pastor's best work in winning souls and in the enlistment of unaffiliated church members will be done through earnest personal work. Then there are the workers in the church, prospective teachers and leaders, indifferent and backslidden church members, etc. Having determined upon whom he is going to call, and having made up an itinerary that will save from retracing his steps, the pastor should as far as possible make appointment by telephone for the call. If there are members who do not have telephones he can drop a postal card in the mail box on Monday stating when he expects to call later in the week.

5. What shall one do while making a pastoral call? Obviously no formal procedure can be followed with success. Not much will be accomplished by casual inquiries concerning the health of various members of the family, chit-chat about the weather and similar inconsequential matters, or even pleasantries regarding church affairs. A prescribed routine of religious conversation, Scripture reading and prayer may or may not be really fruitful.

Before entering the home, or the business office, or the place of work—and the pastor would do well to concentrate far more upon visiting the men of his church than the women—the pastor should be able to answer such questions as these: Do these friends know that I am coming? Will I be taking time that they can scarcely afford to give? Is my visit appropriately timed? Do I know enough about them,

their interests and their needs, to make an intelligent approach? What definite purpose have I in this visit? How can I best accomplish this purpose? It would not be time wasted for the pastor, before starting out to call, to take the list of those whom he expects to visit, and see how nearly he can answer each of these questions.

There are two main types of pastoral calls—those that have a general purpose, and those that have a specific objective in view. It is entirely proper and often very profitable to call upon people for the general purpose of becoming better acquainted, of securing desired information, of establishing friendly contacts. The over-burdened pastor will find it difficult to do a great deal of this kind of calling, and must train his members to do it in his stead. So many and so urgent are the demands made upon the pastor by the second type of pastoral service, where a specific need is to be met, that he should teach his people to release him from lesser obligations in order that he may give his best of time and energy to those who need him most. At least three hours a day, five days in the week, he should give to the specific business of the "cure of souls," as he selects for his best spiritual care a limited number of those who are ill, physically, mentally, spiritually; the lonely, the frustrated, the eccentric; the dependent, the depraved, the delinquent; the backward, the depressed; the sceptical, the cynical, the rebellious; the indifferent, the weak, the backslidden; the bitter, the over-borne, the spirit broken. The truth is that the average pastor knows so little about his people as individuals that it is next to impossible for him to offer specific help at the points where his help is most needed. Next to the study of his Bible ought to come the study of his church membership roll as he undertakes, seriously and scientifically, to find out who his people are, wherein their needs lie, and how he can bring definite help that they most need.

6. What do the people whom the pastor visits need of him? The answer to this question is one of the chief ob-

jects of his visits. So many and so varied are their needs that he cannot begin to discover them, to say nothing of dealing with them all. As a spiritual specialist it is the minister's function to discover religious need—if possible to put his finger on the one distinctive religious need that demands most to be met—and then to supply that need by bringing the individual to the source of supply in Christ. Here is a suggested list of religious needs with which the pastor will frequently meet in the course of a week's visiting:

The need for sympathy, understanding, friendship.

The need for guidance to self-understanding.

The need for skilful and wise counseling to the end that the true elements in the problem may be understood and evaluated.

The need for Christian interests and activities that will take the individual out of himself.

The need for a new integrating center of loyalty in which Christ and others will supersede self.

The need for the removal of frustrations and barriers to happy self-realization.

The need for willingness and ability to face reality.

The need for challenging but not impossible tasks of Christian service.

The need for stimulating and congenial social environment.

The need for a functional philosophy of life.

The need for spiritual insight, appreciation, objectives.

The need for a master-motive—the love of Christ and devotion to his kingdom.

7. Another question which the pastor should constantly raise with himself as he goes about this work of personal visitation is, What are my qualifications for this difficult and delicate task? The pastor should realize that his soul-hungry people need him more than they need his sermons,

his organizing ability, or his priestly ministrations. Assuming his equipment of Bible knowledge and of shepherd heart, there are certain qualifications peculiarly necessary for success in personal pastoral counseling. Among these may be suggested the following, against which the pastor might do well to check himself occasionally as he goes forth to represent the great Physician of Souls:

Vital and positive Christian faith.

Sympathy with people and reverence for personality.

Insight into human nature.

A sense of humor and an objective, unshockable attitude.

Cheerfulness and inexhaustible patience.

Complete freedom from self-interest and a genuine desire to help.

Open-mindedness toward facts and conditions as they are in a world as it is.

Ability to be a good listener rather than a talker.

Absolute trustworthiness in keeping sacred every confidence.

Ability to help people solve ther own problems rather than giving them advice.

Willingness to pay the price of time and effort in dealing with difficult situations.

Continuous study of experimental techniques in the solving of personal problems.

Care and accuracy in making and keeping records of cases and their progress.

Unfailing dependence upon prayer and the guidance of the Holy Spirit in meeting every situation.

Absolute confidence in the adequacy of Christ to meet every human need.

8. The pastor and the church must recognize frankly that one man cannot possibly do all the necessary visiting. Next to preaching and his own visiting the pastor's great

responsibility is that of enlisting and training others to visit. With the names, say, of a hundred people before him on Monday morning, the pastor will do well to visit some twenty-five of them. What of the other seventy-five? He must have a list of consecrated key people in various sections of the church community whom he can call upon to visit for him. A card, giving exact name and address and stating the special reasons for the call, should be placed in the hands of a devoted man or woman who is willing to render this service and who will go into the home as a representative of Christ and the church. Such a group of visitors can be easily enlisted and trained if the pastor's heart is in it. This really can be the heart of the Extension Department of the Sunday-school. The Personal Service Committee of the W. M. S. can render invaluable aid. The deacons must be taught that this is one of their chief functions.

9. Reports of visits should be made to the pastor, or to the church office, so that the pastor can keep accurate record of those who have been visited. From these reports will be culled the demands for visits on the part of the pastor himself. It should be clearly understood that the pastor is to visit only where he is needed, and the expectation that he is to make promiscuous calls broken down. But the pastor must be always mindful of the fact that he must discover where he is needed, and not leave it to chance nor to invitation.

10. The pastor should seek to conserve the results of his visiting and that of others. After a round of visiting the pastor should come back to his study, close the door, and spend a season in prayer for those he has visited. The problems which he will uncover are too great for his poor wisdom, and he must bring to bear the power of God. Then at prayer meeting and in other group meetings the results of the visiting of others should likewise be made a matter of earnest prayer. Much of the best prayer meeting materials and materials for sermons that will ever come to the pastor will be gathered in this way. Pastoral visiting and good preaching are indissolubly related.

Here are a half-dozen of the best recent books which will be found helpful:

Boisen, Anton T., Exploration of the Inner World.

Cabot, Richard C. and R. L. Dicks, The Art of Ministering to the Sick.

DeSchweinitz, Karl, The Art of Helping People Out of Trouble.

Dewar and Hudson, A Manual of Pastoral Psychology.

Stoltz, Karl, Pastoral Psychology.

Whitehead, Leslie, Psychology in the Service of the Soul.

Life Factors and Tendencies.

The Managing Editor

Future of Denominationalism

There is to be held this year in Edinburgh the recurrent Conference on Faith and Order, following close upon the Oxford Conference on Religion and Life, to deal especially with Relations of Church and State. The coupling of these two Conferences in close relationship is characteristic of present trends in the Protestant world. This is the more so in that the two Conferences are being promoted by largely the same leaders and will be constituted of much the same personnel.

The Conference on Faith and Order may well turn out to be the most significant of these Conferences, which have been held periodically from the beginning of this century. An increasing number of leaders of the various Protestant denominations are taking more seriously than ever before the effort to reach a common basis for the expression of spiritual unity in organic forms.

The Federal Council of the Churches of Christ in America is putting forth as never before in its history the fact of Christian unity and conducting a campaign for Church union. This objective is supported and strengthened by being coupled with great practical emphasis on the social application of Christianity, and the increasing emphasis on the spiritual interpretation of our religion, as contrasted with previous emphasis on theological and ecclesiastical aspects of our faith.

Withal, there is more of restlessness over the fact of division among Protestants, more of a sense of weakness, futility and evil in denominational division than have been manifest in any period since the Reformation Movement began four hundred years ago. Distinctive denominational doctrines, traditions, polities and prejudices grip the im-

agination and hold the allegiance of fewer members of the various denominations than ever before. Along with a distressing amount of superficial indifference to such matters, we are bound to recognize, if we face the facts realistically, a growing number in almost all denominations, who are so readjusting their appraisals of the various Christian values as to cause them to be more concerned about the aspects of our religion, and the tasks of our churches, which make for co-operation, unity and some form of actual fellowship than for those aspects which make for the distinctiveness of their divisions and for denominational cohesion.

In the face of all this the younger generation are increasingly asking what is to be the future of our denominationalism? By this they do not mean to inquire about some remote future. They are thinking of that future in which they themselves are to play an active part. What can we who are older, and who live in a rather vigorous grip of denominational tradition and conviction, say in answer to their earnest question?

First of all, it is necessary that there shall be thorough rethinking of denominationalism within all the denominational groups. It is not fair to a new generation that they shall have to choose between a denominational basis which does not grip their convictions and drifting without thorough thinking into denominational indifference and loose and undefined Christianity. Nor can we expect them to work out a new denominational consciousness and conviction for themselves without fellowship with those whose denominational grounding lies in the older forms. There needs to be cooperative thinking, thoroughly frank, realistic and Christian.

Second, it is particularly desirable that we avoid letting our Christianity grow so individualistic as to destroy all truly effective organic unity and organization, without which effective Christian service cannot be achieved. Unity, fellowship and work all require organization which gives

expression to experience, unification of effort, definition of objectives and their practical implementation for the world-wide opportunity and responsibility which inhere in the very genius of our religion, and for which the present world conditions afford unparalleled challenge.

Third, there can be no question that within the present century—probably within a generation—there will be extensive merging among some of the larger denominations in America. The reasons against this, within similar groups, are almost wholly secondary, accidental, institutional and formal. The reasons for it are vital, spiritual, practical and compelling. It is not to be expected that this merging will reduce the actual number of denominations in America. These may continue to increase as they have increased in the past. With our strong individualism, our lack of historical perspective and our provincialism, which will take long to overcome, the susceptibility of many to the leadership of strong personalities with emphatic insistence on narrow range interpretations make it inevitable that limited, ephemeral sects will for a long time continue to arise. The number of larger denominations is likely to be definitely reduced in the near future, even though remnants will usually be left claiming the old name and tradition.

Fourth, in the process of merging and uniting we are to experience a progressive settling down into the basal ecclesiastical types. The Hierarchial, Episcopal Groups, with emphasis on the sacramentarian principle in religion, will likely find common ground and differentiation from the other two types. The Presbyterial Groups, with what may be called the substantial interpretation of the formal and ceremonial features of religion, are converging, and may well unite. The Voluntary Individualistic Groups, who interpret the formal features as truly symbolical and instrumental, constitute a third type and are likely to lose nothing of their insistence as the principle of voluntary individualism. These interpretations and expressions are thus far too distinct and too radically different to expect them to

come into organizational unity. There must be growth into agreement before there can be unity. More definite sense of unity with a large measure of organic union within each type group is to be expected; and this would seem to be the wise objective to be sought at this stage.

Fifth, as for organic union, there is a deplorable lack of clarity in thinking. The idea of One Church for all Christians is repugnant to the genius of Christianity, in the deepest conviction of a very large section of Christendom, especially of American Christians. Further it is inapplicable as a means for the achievement and for the expression of the aim of the Christian Gospel. And the history of ecclesiasticism in Christianity seems to millions of Christians to warn most emphatically against seeking, desiring or consenting to any such organized, centralized, inevitably dominating Church. That way has been tried by large sections of Christendom for fifteen hundred years; and the results cry out against it with a thousand warning voices. That Protestants should be seeking an outward, organic union, with the inevitable centralized domination, looks to many of us to be forging again a yoke of bondage from which it took two hundred years of struggle to escape. Instead of the churches following the current powerful trend to centralization of authority and control in politics, they ought to take warning and stand fast in the liberty wherewith the Christ has made us free. For his sake we must permit him to keep us free, and we must present his message of freedom.

Spiritual unity by all means. We must be eager to "guard the unity of the Spirit in the bond of peace." In this whole matter nothing is more important, and nothing more ignored or evaded, than clear-cut definition of the term Church. Organic union, never again. One spiritual Church: independent, autonomous organized churches, loyal and faithful always and everywhere, with faith in Christ and love toward all the people of Christ—"all the Saints."

The United States—Manufacturer and Dealer.

Gossip from Washington brings to the country the first news that our "Government" has become a liquor producer and, having accumulated a supply, is about to enter the trade. The Liquor Trust, whose "co-ordinator," in an uncle of Mrs. Roosevelt at a salary equal to that of the President, does not like the idea of Uncle Sam 'musseling in on the racket,' in which millions of citizens are debauched, millions of children deprived of their birthright, thousands of people killed and vast numbers impoverished, all for the sake of heaping up fortunes for distillers and other dealers, for their lawyers, fixers and propaganda directors. We learn for the first time that, using W. P. A. Relief funds, under the irresponsible management, authorized by a Congress which abdicated its right and responsibility of legislation, the United States has gone to the Virgin Islands and undertaken to rebuild the rum traffic which our prohibition era had ruined. To be sure during that era we were told of the flourishing success of flooding the country from that contraband base; but now we are to understand that actually the business grew so bad that only our Relief institution could rehabilitate it.

The Administration, so we are told, now has its stocks ready to add to the flood which is corrupting our country. The Interior Department wishes to advertise its entrance into "the trade." How else get its share and make its venture successful? "Impending arrival of the first shipment was considered a most important event, and the Interior Department prepared announcements about it.

Suddenly came flat orders from the White House that there must be no announcement, no promotion of the rum. Reason was the possibility of offending dry sentiment in the United States." (Quoted from the Merry-go-round.)

Thus every American Citizen, *nolens volens,* becomes a stockholder in an enterprise for the manufacture and dis-

tribution of rum. "The White House" desired to avoid "offending Dry sentiment in the United States"—by too much publicity. There is no suggestion of any misgiving about precipitating all of us into the liquor business without our previous knowledge and without our previous or present consent. It looks like this might be just one more "smart" trick by which Americans are led into ways they would never have chosen.

To be sure, all Americans who are willing to think knew beforehand that President Roosevelt would go to any lengths in the matter of liquor. No thoughtful person took seriously his pledge that the convictions and sentiments of the Drys would be respected; or that States which by majority preferred to remain dry would be encouraged and protected in their autonomy. Those of us who have had previous experience knew that the Government would readily and eagerly grant Federal licenses of authority to violate all Prohibition and Temperance laws and regulations in any part of our land. It is to be hoped that the consciousness that the United States Government is now officially a liquor producer and distributor may arouse new energy in our resentment to the flooding of our land with liquor, and with the tide of evils that inevitably attend the liquor traffic. The new movement for the redemption of our land should be augmented in force by this betrayal of our American principles.

Book Reviews

I. BIBLICAL AND HISTORICAL

Church and State. By Wm. Adams Brown. Charles Scribner's Sons. 1936. 360 pages. Price $2.75.

This is one of the most exhaustive treatments on the complicated subject of "Church and State" that one knows. It seeks in a broad spirit, to deal with every angle of approach to the subject and to arrive at some conclusions which will help "the church," especially in America, to meet its present day problems as well as to plan ahead.

Some work along the same line has already appeared, but this largely in preparation for "A World Conference" to meet in Europe in July of this year. A committee of thirty-seven was appointed by the "Federal Council" to make a report in 1932, (to its own quadrennial meeting, on the subject of Church and State) but it was soon discovered that more time was needed—in fact, nearly four more years were consumed in consummating this volume. While the author has had the counsel and some help from the other members of the original committee, yet the bulk of the great amount of the work, as well as the plan and conclusions, are his.

The book is divided into "Three Parts," twelve chapters, five "Appendices" and a two-fold, "Classified Bibliography."

Part I. Church and State in the World Today: discusses the general subject in four chapters. These discuss the situation out of which the book grew; considers what is *involved* in Church-State relation; gives a brief *history* of Church-State relation, and closes with the "underlying issues," respectively.

Part II. Church and State in Contemporary America: uses five chapters to consider: where the Church and State

meet in America Today; The attitude of Protestant churches. The special position of Lutheranism; The Roman Church in theory and practice, and "The Agencies of Common Thought and Action."

Part III. Church and State in the World of Tomorrow; in three chapters discusses: Factors in a right solution; Principles for determining the Social and Political activity of Protestant churches, and finally, the relation of the churches in America to the "Church Universal."

There is of necessity quite much repetition and seemingly an undue amount of tediousness, and since this is such a classic—about the only book to take up the subject in all of its ramifications, one could wish it were presented a little more concisely and attractively, and perhaps a little less from the standpoint of the "Federal Council." However, it is a great, rare book, representing an unbelievable amount of toil and search. The preacher, teacher and student must have this book. F. M. Powell

Jesus As A Soul Winner. By A. T. Robertson. Revell. Price $1.50.

Multitudes of friends and former students forever devoted to him will welcome this unexpected volume from the pen of Dr. Robertson. Before his sudden departure Dr. Robertson prepared the manuscript, even to the dedication and preface. As one would expect every sermon is a gem of exposition. The Bible speaks to us its own message, made clear by the insight of the great teacher and his marked skill in analysis. He demonstrates the fact that it is not necessary to turn somersaults with a passage of Scripture in order to get its meaning. He marches straight through a chapter with wonderful effect. Not much time is given to long application or exhortation. A glistening sentence, a striking comment is enough.

In the subjects chosen may be seen the interest of Dr. Robertson and his conviction of the central needs of mod-

ern Christianity, as for instance "Jesus as a Soul Winner," "Christ's Call for Preachers," "Power and Witness," "The Crucified Life," "The Living Sacrifice." Unique and of special significance is the radio sermon under the auspices of the Rural Church Commission of Kentucky. How appropriate and powerful in its appeal is the subject, "Jesus Watching the Farmer." That Dr. Robertson's thought was turning definitely to the long future may be gathered from such titles as "A Rich Entrance into Heaven," "The Blessed Hope of Christ's Second Coming," and "Heaven as Home." All these messages are vital, and we are grateful for them and for the added meaning that the memory of a true life gives to them. J. B. WEATHERSPOON

Preaching The Apocalypse. By Daniel Russell, Minister in Rutgers Presbyterian Church, New York City. The Abingdon Press. 1935. 254 pages. Price $2.00.

The material of this volume was first presented in sermonic form. The author writes (p. 10): "The preaching values of Revelation might be presented in various ways. I give them here as I presented them to my congregation over a period of thirty consecutive Sundays. In a few instances a congruent passage from some other part of the Bible was used for the Scripture lesson, the preaching period being devoted to a straight exposition of the Revelation chapter. Usually the passage from Revelation was read and explained from the reading desk, and a text from it used as the basis of the sermon at the sermon period. What I have written attempts to show how the Apocalypse—its general structure, its detailed meanings, and its spiritual treasures for practical, everyday religious life—was actually presented to an audience." "The audience liked it. This is my encouragement in committing the experiment to print."

The author has made an honest effort to give a historical exposition of the book of Revelation, conditioned by the necessity of putting the different sections into the form

of a sermon. In the Introduction the date, purpose, and author of the book are discussed. As to the author of Revelation the conclusion is reached that the author is "John the apostle. And this without dogmatic certainty, but with the conviction that it is the oldest, simplest, and most satisfactory solution of the problem of authorship." As to the general interpretation of the Apocalypse the author discusses *the preterist,* the futurist, and the *continuous historical* theories, but does not himself hold to any single one. In presenting the ideas of Chapter XX the author holds neither to the "Premillennial" view nor to the "Postmillennial" view. Rather he treats the thousand years as a symbol of spiritual condition. In his interpretation "the Millennium is resolved into a figure of speech."

With the exception of a few inaccuracies the book on the whole is a sane presentation of the meaning of the book of Revelation which has more than any other book been abused and misused. W. Hersey Davis

The Right to Heresy. By Stefan Zweig. The Viking Press. New York, N. Y. 1936. 238 pages. Price $3.00.

This is really a great book, measured from almost any angle. It is captivating and compelling reading, and it contains much valuable history about John Calvin and his contemporaries that is generally omitted by Church Historians. The author gives the story—and what a story it is!—of Sebastian Castellio (almost unknown to the average student, but one of the bravest, cleanest and most cultured Christian gentlemen of the 16th Century) and his contacts, and later, his disagreements with John Calvin; further the author contrasts the attitude, spirit and culture of these two men, much to the disparagement of Calvin.

This is by no means just a "tirade" against Calvin by an unsympathetic or unequipped historian. The book is freely and fully documented, and from both Calvin's and Castellio's writings. While it is a rather severe indictment

of "the darling" of many historians, it shows Calvin in a truer light than any single portrayal one knows.

The book also has much valuable contemporary history and collateral church history, and throughout deals, with a master hand, with the whole subject of "Dictators" and "Persecutors." One could wish that the author's "European Inheritance" had not prevented him from paying one word of tribute to the still much-maligned anabaptists, who antedated Castellio by nearly a half century in every statement for *freedom*—not just toleration—and *against* any form of persecution! However such a book is long over due, and will be welcomed and read by thousands who believe in "The Right to Heresy," and are convinced that persecution, under whatever guise is unchristian.

F. M. Powell

A Guide to the Study of Revelation. By Tacy W. Atkinson. Published for the Author. The Lutheran Literary Board, Burlington, Iowa, 1937. 86 pages. Price 65 cents.

This book is really a guide to a Pre-millennial interpretation of the book of Revelation. The author says that Revelation "for the most part is chronological." The seven churches of Asia are treated as "types of the different stages of history through which the church has been passing." "Ephesus is the type of the church of the Apostolic Age." "Sardis is a type of the church of the period of the Reformation, which split off from Thyatira in about the year of 1500." "Today we see the churches in these three forms: Thyatira, the Catholic church which it seems will still remain an organized body even after the Rapture of the true church. Protestant Sardis is being divided, spiritually if not outwardly, into two groups—born again, Bible believing Philadelphia which is to be caught up in the Rapture, and lukewarm, unregenerate Laodicea which is to be rejected and spewed out." There is an interval of about nineteen hundred years between the first seal (in which the Gospel

message goes forth from Pentecost) and the second seal the breaking of which was the world war (1914). As to the heads of the Beast: "Should Rome be restored as a world empire, then she would be the restored seventh head or the seventh world empire. Since writing the above, Rome has been declared an empire. She is not yet a world empire."

As a help for understanding the Guide there is appended a "Charted Outline" of "the Book of Revelation."

W. Hersey Davis

Memoir of Rev. Luther Rice By James B. Taylor. Newly reprinted. Baptist Sunday School Board. 396 pages. Price $1.25.

Perhaps it should be said at the outset that this marvelous, even if largely forgotten book, is being published at cost at this time by the Sunday School Board to help perpetrate the increased and increasing interest that was started recently in solemnly commemorating, at the humble grave, the one hundredth anniversary of the death of the "Great co-ordinator of Baptist Life in America," Luther Rice. *Few* Baptists, indeed, know and fewer still appreciate at all fully, the mighty worth of that denominational *Pioneer* in every thing worthwhile among us. This volume is for all such of us, and if secured and once opened, will instruct, inspire and shame us as perhaps no other single book in print could do.

The author of this volume, long in glory with the subject of the book, has performed the almost impossible task of creating a perfectly wonderful literary achievement in biography, at once so attractive and compelling, and yet so skillfully done that the reader hardly thinks of the author at all as he moves with and is moved by the subject. This is a masterpiece, considered from any standpoint, and that it could have been so completely forgotten and neglected is a rebuke to American Baptists; but, thanks to Dr. Weaver, Dr. Carver, Dr. Christie and others, along with the Sunday

School Board, we can now get this book at small cost, and can refresh and recharge ourselves by "bathing in the splendor" of a master writer as he immortalizes in these memoirs one of the foremost Christian statesmen and leaders with which God has ever blessed and enriched us.

F. M. Powell

Today's Jesus. By Carl Wallace Petty. The Judson Press, Philadelphia. 200 pages. $1.00.

Another volume of the Judson Press sermons, with an introduction by Justin Wroe Nixon. Dr. Petty died in 1932 and these sermons were collected and published posthumously. The book does not live up to its title, if the reader expects it to deal with the personality of Jesus. In these messages the author is a brilliant reporter who describes vividly and pungently the times in which we live. The characteristics of the modern world are described in considerable detail, but the reader is left with the feeling that there should have been more discussion of the adequacy of Christ and the Gospel.

Edward A. McDowell, Jr.

Eleven and One Other. By H. W. Virgin. Published by the Broadman Press. Price $1.00.

Barnabas is given a place with the original eleven apostles in this series by Dr. Virgin. Characterizing each of the twelve by a single term, such as "Peter, the Unreflecting," Philip, the Unimaginative," Andrew, the True" the author enlarges upon the defect or virtue, and brings the truth to bear upon our modern life. The sermons are well conceived, and no doubt were heard by the congregation with great profit. The volume is a worthwhile addition to the sheef of sermons on the apostles.

J. B. Weatherspoon

A Quiet Talk About the Old Book. By S. D. Gordon. Fleming H. Revell Co. New York.

The beloved author of the "Quiet Talk Series" offers here his meditations on the backgrounds, the significance, and place of the Bible in Christian thought and conduct. In his usual quiet and deeply penetrating manner he magnifies the Old Book, shows why it has such a comprehensive sweep into human life, and how it reflects always the touch of the Divine. One enjoys these quiet talks because they bring into the devotions not only enlightenment regarding things that abide but unfailing good cheer and encouragement to battle with the baffling issues of each day's experience.

J. McKee Adams

Old Historic Churches of America. By Edward F. Rines. The Macmillan Co. 1936. 373 pages. Price $6.00.

This book is a rare treasure to the lover of art and architecture and to the student of history and to the friend of the church. The author was over five years in gathering the material, getting pictures, ferreting out the back grounds, running down traditions and acclimating himself to the romance that make traditions often the most priceless history. Some of the stories, told in connection with the pictures of the church houses in this volume, had almost perished but for the persistence and patience and tact of the author in bringing them to the light of publication. To read any one of these, is to convince the reader what an irreparable loss it would have been had they been permanently left out of American Romance and History.

This large, beautiful and interesting book, published under the auspices of the "National Society of Colonial Dames of America," contains *fifty* illustrations—fifty real photographs of old church houses in America, with a description of the building, its history, traditions, excerpts from "records," "minutes" etc.; contains a bibliography on

the old churches of America, and a comprehensive list of the buildings described, their dates, etc. One can think of nothing more thrilling than to sit down, anywhere any time, with this great book, to read, to study or just to look. The author, the sponsors and the publishers together, have done a great task excellently. F. M. Powell

Wounded For Our Transgressions. By James M. Ghysels, B.D., Minister, Christian Reformed Church, Lafayette, Ind. Zondervan Publishing House, Grand Rapids. 1936. 128 pages. $1.00.

This book is a series of meditations on the sufferings of Christ. The author states that it was not his aim "to write learned treatises, but rather to state in simple form some of the great truths of our Christian religion in so far as they pertain to the sufferings and death of Christ. They are intended to be an aid in focusing thought upon the great price which the Saviour paid for man's redemption, and thus helping to design and enrich the spiritual life of the reader." If this little book will help even a few people to think on the Cross it will serve a good purpose.

Edward A. McDowell, Jr.

II. THEOLOGICAL AND PHILOSOPHICAL

The Church and the Churches. By Karl Barth. Wm. B. Erdman Publishing Co. 1936. 92 pages. Price 75 cents.

This little book is "A message from Professor Barth to the 'World Conference on Faith and Order' which is to meet in Edinburgh, Scotland, in this year, 1937." The author deals in his unique way with both unity and union, sometimes in the same paragraph, and it is often difficult to distinguish which he is discussing. Doubtless there is always something that cannot be entirely recaptured in a transla-

tion; and a teacher of theology can hardly detach himself from his theology when writing on any other subject. It has always been hard to apply reasons for Christian unity to the idea of a union of the churches, and history is replete with catastrophes where union preceded unity.

The book is divided into four chapters or "lectures": 1. The Unity of the Church. 2. The Multiplicity of the Churches. 3. The Union of the Churches—A Task. 4. The Church in the Churches.

From the approach it can be seen how the author will treat this age long problem. There is little that is new except that the author gives more prominence to the idea of "Church" than perhaps it deserves. Certainly Christ is the *Unity*—where there is any within one or in conjunction with the many. But it does not follow, one believes, that one is "shut up to" his particular church for the discovery of ultimate unity, nor is one limited to his church in order to "listen to Christ." At any rate American readers will welcome a treatise by this great scholar and teacher on the subject of such interest and importance to every Christian student. F. M. Powell

We Can Still Believe in God. By Allyn K. Foster. Philadelphia. 1936. The Judson Press. 172 pages. $1.00.

The author was the friend and classmate of the reviewer. His recent death is a loss to the cause of Christian Faith in the rising generation. The publisher's description and appraisal is given herewith with the full approval of the reviewer, as it so splendidly describes the man and indicates the value of the book. Dr. Foster was not a philosopher but he was a studious, virile and sympathetic reader of philosophy and science and at the same time a vigorous, forceful and very understanding interpreter and guide to those who were less experienced in life and in learning. If he did not work out solutions for the stresses and "conflicts" between theology and scientific theories he did have great skill in

relieving the strains for eager souls, and for opening ways of easier going for such as would find a way to the way.

"As Secretary of the Department of Student Work of the Board of Education of the Northern Baptist Convention for fifteen years, the author of this book was constantly visiting our universities, colleges, and secondary schools, and in these visits enjoyed an intimacy with students that is denied to most of their professors and pastors. His years in the ministry and as head master of a boys school, added to his natural geniality and likeableness, made him a 'good mixer' with older young people. He had a remarkable ability to enter into their problems, to assist them especially in clarifying their religious doubts and moral confusions. Doctor Foster believed, and he know what he believed; could state it in language delightfully clear, that was simple without being unmanly. It is providential that he has left us in this splendid piece of religious-philosophical literature the message that he so recently was delivering in student centers. If this is a day of unfaith, of great spiritual questioning, both young and old will find reassurance and light in a thoughtful reading of these pages."

W. O. Carver

The Dawn of Religion. By Eric S. Waterhouse. London. The Epworth Press. 134 pages. 2/6.

This small volume is offered as prolegomena to the other volumes in the series "Great Religions of the East." The author, who is Professor of Philosophy in the University of London, is the editor of the series.

Doctor Waterhouse handles his difficult subject with commendable reserve. His basic views are frankly evolutionary, but he avoids the dogmatism which so often characterizes the opinions of those who venture into this field. Concerning most controversial issues, he states the prevalent theories, and merely suggests what seems the most logical conclusion, admitting the impossibility of absolute

finality, and leaving room for difference of opinion. A surprising amount of material is compressed within the brief chapters. The book will serve as a fair introduction to the various phases of the problem of the origin and development of religion.

One can but regret that the laudable lack of dogmatism which graces the author's statements concerning primitive religion is projected into his remarks on present-day religion, in the form of what appears to be an utter lack of that certainty which is born of a personal experience of God in Christ. Waterhouse conceives man as forever *seeking* God, and never having found Him. His closing words are, "If He be a good God, man will someday find. If not, it is better that he should not find." But the testimony of Christian experience confirms the words of the Christ: "He that hath seen me hath seen the Father." Christians have *found!*

H. C. GOERNER

Through Science to God. By Nathan A. Smyth. New York. 1936. The Macmillan Co. 213 pages. $2.50.

The author of this volume knows a good deal about science. He knows that science does not, in itself, discover, much less define, God. He knows this; but, being unwilling to know anything beyond science and its near relation, psychology, he still is unable wholly to let go what lies on the other side of psychology after it has drawn all possible from the material order. Being thus unwilling to see this beyond science and still not able to discuss religion, with its concept of God, he proceeds to treat this concept as only a conceptional grasping of the process of "the whole which is God."

The work is splendidly written and proceeds with much plausibility, but all the while only walks about in a meaningless realm, which he is ever trying to make attractive and significant by use of terms that have meaning because they involve reality before and beyond all that his

"*Actualism*" takes account of. Men can never be satisfied with a God who is no more than "the whole" and a "Christ (who) is worthy to be called the Son of God because he, supremely, has given the incentive that inspires man in working out the design of the cosmic stream of events." But when this "cosmic stream" is the only Deity in, within, and beyond itself just what intelligible meaning is conveyed in talking of "working out" and of "design"? And how may I aid an impersonal and unknown design, when I can myself have no fellowship in work except by subjective ideal appreciation; and when I am distinctly and emphatically told "it is better that we should cease to concern ourselves with immortality," seeing that "we know nothing about it?"

One fears that here we have, in delightful and persuasive writing, one more example of what one sees so much of now, manipulating abstract terms from which all definite content has been drained off, so as to produce patterns that are only empty idealisms, and which do not become any more substantial by being correlated and named "Actualism."

W. O. Carver

The God Who Speaks. By Burnett Hillman Streeter, Provost of the Queen's College, Oxford. New York. 1936. The Macmillan Co. 224 pages. Price $1.75.

Few teachers of the generation have spoken with more insight and guidance to men and women of high purpose and deep thought than Canon-now Provost-Streeter. His "Reality" helped very many to find firm footing in an age which thought that the foundations had been removed.

The present volume has some elements of special interest. For one thing, it represents the maturest thought and experience of one who, as he tells us, "has since undergraduate days" had as "a main preoccupation of his [my] mind" "the exploration of the intellectual basis of religion." Here at length he comes out clearly on the discovery, "dur-

ing the last two years"(!) "that certain limitations are inherent in any purely intellectual approach to problems of this kind," viz., the existence and character of God.

Then, the fact that this volume represents, with amplification and addition, "the Warburton Lectures" of 1933-1935, in the Chapel of Lincoln's Inn, and therefore directed to lawyers primarily and cast in terms adopted to and readily appreciable by laymen, as contrasted with clergy, theologians, philosophers and scientists. They cover the field of common interest in the fundamental bases of religion. God's Plan is first; then the fact and general method of revelation; after that lectures on the Old Testament Literature and that of the New Testament, presented as inspired religious literature, expressing the experience of men in whom religion is growing into its ideal as God speaks to, and in men. The modern critical understanding of the structure and dates of the Biblical writings are assumed and followed with a truly spiritual understanding of these processes and results.

Then we have lectures on "Lord and Giver of Life," "To the Rescue of Reason" and "Christianity and other Religions," in all of which Dr. Streeter is at his best.

W. O. Carver

The Inspiration of the Scriptures. By Loraine Boettner. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 88 pages. Price $1.00.

The Foundations Must Stand. By P. E. Kretzmann, Ph.D., D.D. Concordia Publishing House, St. Louis, Mo. 123 pages. Price 75 cents.

Here are two books whose purpose is a vigorous defense of the historic doctrine of inspired Scriptures. It is the conviction of Professor Boettner that "no event in recent Church History has been more amazing than the swing away from faith in the authority of the Scriptures on the part of large portions of Protestantism. While numerous books and articles have been written on this subject in re-

cent times, it must be admitted that most of these have been designed to explain away or to tone down the doctrines which the Church has held from the beginning . . It must be admitted that millions of Christians today are like men whose feet are on quicksand and whose heads are in a fog.

They do not know what they believe concerning the inspiration and authority of the Bible. Much of this uncertainty has arisen because of the searching critical investigation which has been carried on during the past century, and we often hear the claim made that the historic church doctrines of the inspiration of the Scriptures must be given up. Hence the burning question today is, can we still trust the Bible as a doctrinal guide as an authoritative teacher of truth? or must we find a new basis for doctrine, and, consequently, develop a whole new system of doctrine?"

In like manner Dr. Kretzmann approaches his task: "The systematic efforts to discredit and rule out, the doctrine of inspiration which were made in Germany and elsewhere during the latter half of the last century have been gaining in boldness and strength during the past two decades, until practically every denomination is infested with men who either deny the truth of inspiration altogether or teach a form of inspiration which is so modified as no longer to resemble the clear truth which for centuries had been both foundation and bulwark of the church."

From these introductory statements one might anticipate not only the scope of inquiry but the nature of the defense to be set forth. Both works are distinctively Biblical, and deserve most serious consideration. It is probably not to the point to make objection regarding the particular views of inspiration supported, but to center the attention on the earnest effort to defend the integrity and authority of the Bible. The student will find in both books plenty of food for thought and will derive also real help in meeting daily problems and questions. J. McKee Adams

III. PSYCHOLOGICAL AND SOCIAL

The Christian Differential. By Talmadge C. Johnson. Published by Cokesbury Press. Price $1.50.

The author is a young Baptist preacher who faces seriously the question, "Where shall the line be drawn between Christians and non-Christians?" In an Introduction Dr. B. W. Spilman says of the author, "He is neither a Modernist nor a Fundamentalist. In the opening chapter of his book he sets forth the essence of Christianity. He builds his treatment all through the book on the basis that Jehovah is God and Jesus is His divine Son." It is encouraging to see young men facing such important subjects as are treated here and passing over the smart and trivial. Surely our modern churches need to re-think the meaning of our religion and to find afresh the vital difference that Christ makes.

J. B. WEATHERSPOON

Twentieth Century Psychiatry. By Wm. A. White, M.D., W. W. Norton and Co., Inc. 1936. 198 pages. Price $2.00.

Dr. White, one of the pioneers in the newly developing field of psychiatry, presented a series of lectures at the New York Academy of Medicine to a general audience. These lectures have been made available in this brief volume, in which the effort is made to give a comprehensive view of recent developments in psychiatric science and to explain just what this branch of modern medicine is and what its practitioners propose to do. Dr. White points out that at the beginning of the century psychiatry was an obscure medical specialty practiced only behind the walls of the asylum. "In the few short years that have elapsed it has burst the bounds that kept it confined for so long, has come out into the open and into active competition with the rest

of the medical specialties, and to ever-increasing thousands of unfortunates it has become their greatest hope for the future."

Dr. White's concern is to clear up many of the misconceptions that have gathered about the practice of psychiatry. He deals briefly with three main matters—psychiatry as a medical specialty; the social significance of psychiatry; and the general implications of psychiatric thought. The chief value of these lectures, to the lay reader at any rate, is in the revelation that is made as to the social significance of the scientific effort to treat mental and personality disorders with as definite techniques as physicians have learned to treat physical ailments. Only recently have we come to realize the extent of mental illness. Statistical inquiries indicate the proportion of those becoming mentally ill in the course of a generation as approximately one in twenty-five, or in round numbers four per cent. The reader is startled to learn that there are slightly more patients in the mental hospitals of the United States than in all other hospitals combined. Reduced to units of hospital days, we are informed that 296 million days were spent by patients of all sorts in all the hospitals of the United States. Of these days, 173 million were spent by mental patients; eighty-five million by patients in general hospitals; twenty-two million by patients in tuberculosis hospitals; sixteen millions in other special hospitals. Obviously the care of the "insane" has become a major social problem, and must be dealt with accordingly. Strange to say, only recently have mental hospitals been looked upon as other than "asylums" in which an elementary sort of custodial care was given to inmates. Even now the typical "insane asylum" is looked upon as a sort of house of horrors, and confinement in such an institution carries with it a stigma almost if not quite as disgraceful as the serving of a term in the penitentiary!

One of the most interesting sections of the lecture on "Social Significance" is that in which Dr. White deals with the problem of crime. He shows how utterly inadequate

our court procedure is in dealing with the criminally insane. So warm and eloquent does he wax in this matter that he would get rid entirely of "the old-fashioned theological concept of sin which now interferes so seriously with any intelligent functioning of the State in these matters of social maladjustment which are known as crimes." He thinks that the idea of punishment in dealing with all criminals should be eliminated. Since the individual is wholly the product of heredity and environment, with the power of heredity predominant, he thinks it absurd to hold anybody punishable for anti-social conduct. Delinquents and criminals are rather to be thought of as "social failures," not to be hated and punished and killed, not to be thought of as wicked and sinful and stamped with the social stigma of a special class, but rather to be given scientific treatment that will adjust them properly to society and thus remove the cause of their so-called criminality. If religion is to have any place in this process, Dr. White does not recognize it.

In the closing lecture Dr. White points to certain implications of psychiatric thought for medicine, for general science, for sociology. He says: "There are innumerable matters that might properly receive attention in such a discussion as this, but there are three directions in which I look for progress as a result of psychiatric developments which will lead to important results.

"1. In general medicine—the wider and more informed recognition that the relationship between patient and physician constitutes the most important tool of therapy.

"2. In general science—the recognition that investigations of the neurological and psychological foundations of such concepts as space and time constitute an all-important avenue of approach to the elucidation of their deeper meanings and significances.

"3. In the field of sociology—the study of the phenomena of and the factors that lie behind war and peace."

Concluding the discussion, the scientist becomes philosopher and almost preacher as he summarizes his emergent

philosophy: "Man has had to repeatedly renounce cherished convictions of his own importance and significance in the universe. His self-regard has been wounded by each detronement forced upon him by the advances in science. But as compensation for being thus forced to a recognition of his own significance he has gradually become, not merely an inhabitant of the universe, organically separate, distinct and apart from its operations except as he may control small bits of it in his immediate neighborhood, but a part of this gigantic affair, infinite in time and space, and a medium through which it is focused and in accordance with the laws of which he has his being and finds his ways of self-expression. While he has contracted on the one hand he has indefinitely expanded on the other, and instead of just losing his importance he has been reinstated and reenthroned as the central figure in the universe, by and through which the cosmos must, in the last analysis, be interpreted and receive its meanings. By such great pulsations do the tides of human affairs rise and fall." G. S. Dobbins

Brotherhood Economics. By Toyohika Kagawa. Harper and Brothers. Price $1.50.

If one has desires to understand the plan for Christian co-operatives and the theory of Christian Economics which the famous Japanese Christian leader preached while he was in America, here is the answer. One of the great passions of Kagawa's soul is to see the remaking of our economic order within the capitalistic system by the application of Christian ethical principles. In "Co-operatives" he sees a system that makes possible that remaking. This volume, however, is more than an explanation of the Co-operative Movement. It is a broad Christian approach to the whole problem of economic life. The tone of the discussion may be seen in such titles as "Is There a Way Out of Chaos?" "Christ and Economics," "The Fallacy of Materialistic Economics," "Philosophy of Change" and "World

Peace Built on Brotherhood Love." There is also provided a bibliography which will be of value to any who desire to pursue their study of the Co-operative Movement, and in the light of the fact that President Roosevelt has had a commission to study the movement in Europe and that it is steadily growing in our lands, especially among producers, it is becoming increasingly important that ministers should study its merits.

J. B. WEATHERSPOON

Psychology and Religious Origins. By T. Hywel Hughes, M.A., D.Litt., D.D. Charles Scribner's Sons. 1937. 242 pages. Price $2.25.

This book, though brief, makes a contribution to the literature of the psychology of religion for which students have felt a keen need. The author does not undertake to bring to light the vast materials which enter into a comprehensive study of religious origins, but rather proposes a critique of the many viewpoints, investigations, and conclusions brought out by notable research workers, such as Freud, Leuba, Miall Edwards, Marrett, Aces, Karsten, Wundt, Jung, Hoffding, Hocking, Otto, McDougall, Frazer, Pringle-Pattison, Heiler, and others. If for no other reason, this book would repay study because of the familiarity it gives to the reader with the literature of the psychology of religion.

Dr. Hughes belongs to the English school of religious psychologists who have preferred the historical and comparative religions approach to the laboratory and experimental approach characteristic of the American school. He insists that American psychologists, especially the behavioristic group, have gone too far in seeking to make psychology an exact science. "In the effort to reduce psychic factors to quantitative measurements and to subsume them under set rules and principals, something seems to be taken out of these factors which makes them different. More especially, the element of will or purpose has to be elimi-

nated; motives have to be reduced to instinctive or physical urges; behavior comes to be regarded as 'tropisms' or 'conditioned reflexes'." Yet he realizes that it is not possible to rule out all the findings of the mechanists, for, he confesses, "it is too late in the day for us to claim immunity for religious truth from criticism and scientific examination." Furthermore he declares that the Barthian solution "which separates the truth which man is able to discover by the use of his natural gifts from the truth revealed by the Spirit of God—separates them so completely that there is no bridge from one to the other—is one that cannot be permanently accepted." Holding as self-evident that all truth is one, in the ultimate, is God's truth, he contends that the truth of psychology—so far as it is real truth and not the fantasies and vagaries of some over-adventurous mind—is as much God's truth as the truth of religion. What, then, is our present task? It is that of facing up to this challenge, "to accept all that is assured in the new learning and utilize it to the fuller understanding of God's method of working in and through the mind of man." With this reverent viewpoint Dr. Hughes proceeds to examine the relations between psychology and religion, psychology and the origin of religion, psychology and the nature of religion, psychology and the rise of religious ideas, especially the idea of God, the idea of worship, the idea of sacrifice, the idea of immortality.

While agreeing with the majority of modern psychologists that there is no specific religious instinct, the author insists with great tenacity and inescapable logic "that there is in man a capacity for, or tendency toward, religion, and that this impels him to give a religious interpretation to the facts of his life." "The deep in God calls to the deep in man, and the 'tides of the Spirit' in man reach out toward the ocean of being in God. The pressure of the spiritual element in the world upon his mind and spirit is but the appeal of the Infinite and Eternal to him, and it stirs to wakefulness this sense of kinship. This is really where re-

ligion begins, but this is too deep for the psychologist as such to analyze or even perceive. It lies in a region beyond his ken and no psychological experiment which he can devise, can reveal it. All that his science can do is to go as far as it possibly can in its direction and then point the way towards a fuller understanding of it. But for this fuller understanding it has to hand over the problem to metaphysics, and most of all to religious experience at the deepest ranges of its being. This is why religion yields a satisfaction that nothing else can give, for in religion the whole man is at peace." In the light of this fundamental position the various theories as to the origin of major religious tenets, especially the fundamentals of the Christian faith, are carefully surveyed and evaluated. The result is a remarkable clarification of ideas regarding those great Christian doctrines which are grounded in experience and therefore have a psychological bearing. It would be difficult to find a book into which has been condensed so much of information, analysis, and constructive criticisms as in this brief and readable discussion.

G. S. DOBBINS

Making Marriage Christian. By Strother A. Campbell. The Judson Press. Price $1.00.

Few subjects need more careful and constant attention today than marriage and home building. And it is gratifying and reassuring to see that many pastors are trying to be true shepherds of their people by preaching concerning the problems of the family in a serious and orderly fashion. This little volume is the contribution of Pastor Campbell, of the Baptist Temple, Charleston, W. Va., to that ministry. It is designed not only to help the pastor in his preaching, but to provide a serviceable marriage gift book for young people. Important subjects are discussed in an attractive, simple, none too solemn, but entirely serious manner.

J. B. WEATHERSPOON

He Is Able. By W. E. Sangster. Nashville. The Cokesbury Press. 195 pages. Price $1.50.

The author is the new minister of Brunswick Methodist Church, Leeds, England, having recently succeeded Dr. Leslie Weatherhead as pastor. The book is a collection of sermon-essays which undertake "to prove the adequacy of Christ to all the problems of life." The distinctive feature of the series is the psychological approach to fundamental life questions in which Christ and his teachings are found to give the only satisfactory answers. The author's cue, as indicated in the introductory essay, is taken from a picture exhibited some ten years ago at the annual exhibition of the Royal Academy in London. The picture is called "King of Kings" and depicts Jesus Christ standing at the foot of his cross and receiving the homage of the crowned heads of the world. The artist has contrived to make it clear that Christ looks upon these notables gathered about him not as kings but as men. Then, as one gazes, the picture begins to fade out, and Jesus holds the center, "but in place of the strangely mixed company of monarchs one sees the broken, beaten, despairing souls from all strata of society making their way to the foot of his cross and seeking his aid." Is he able? May all come? Can he deal with every phase of human need? These are the questions which the author frankly undertakes to confront.

The author's human interest viewpoint is revealed in such chapter headings as: "When Worn with Sickness," "When Fears Transcend," "When Sorrows Like Sea Billows Roll," "When in Loneliness," "When Revenge My Heart Invades," "When Jealous Thoughts Invade My Heart," "When Evil Thoughts Molest," "When I Find it Hard to Pray," "When Bigotry Banishes Love." The most valuable contribution lies in the wealth of illustrative material, much of it taken from the author's own experience. In this book the minister will find inspiration and courage for his heart and work, and many valuable hints for preaching.

G. S. Dobbins

IV. EDUCATIONAL AND ARCHAEOLOGICAL

The Extension Department of the Sunday School. By Joseph T. Watts. Nashville. Baptist Sunday School Board. 155 pages. Price 40 cents and 60 cents.

This is a revision of the older book by Dr. Watts dealing with the "Home Department." Since the publication of the former edition there have been far-reaching changes in the conception of this department of the church school. Instead of its being thought of as an incidental ministry on the part of sympathetic hearts to a few shut-ins, the Extension Department has come to be thought of as the church, through its Sunday-school, extending its services to all who cannot be directly reached through the regular program. In other words, the Extension Department of the church school becomes analagous to the Extension Department of an educational institution. Through this department the church undertakes to carry its ministry, in every possible way, to all those who cannot or will not come to the church house for study and worship.

Dr. Watts is peculiarly well fitted for the writing of this manual. He has had many years experience as a Sunday-school specialist, and more recently has served with distinction as general secretary of the Baptist State Mission Board of Maryland. His intimate knowledge of the field of Southern Baptist possibilities has led him to see that there are more than thirty millions of people in the South who are unreached for sympathetic Bible study, and that of this number more than ten millions are Baptist responsibilities. Sixty percent of our own Southern Baptist church members are not enrolled in Sunday-school. To reach these millions for attendance upon our regular Sunday-school classes is an all but hopeless task. There are great numbers who are so situated that they cannot be present for the Sunday morning session of the church school. Many others who might

attend will not do so until their interest is first aroused. It is imperative, therefore, that some other plan be devised for the reaching of these unreached multitudes if ever they are to be enlisted in systematic Bible study. The modern "Extension Department," definitely related to the Sunday-school as a co-ordinate division with rank and importance equal to that of any other department, under competent supervision and manned by a staff of trained workers, is the answer to this challenge of need and opportunity.

The pastor and general superintendent who will sit down and give this book a careful reading will be given a vision from which it will be hard for them to get away. Dr. Watts opens up a world of opportunity that clamors insistently for attention. So practical and simple are the plans which he outlines that any pastor or superintendent will at once recognize their feasibility, and should be impelled to put them into operation at once. A new day will dawn for any church willing to pay the price of inaugurating and maintaining an Extension Department modeled after the plans given in Dr. Watts' book. G. S. Dobbins

Culture and Conscience. Graham and May. The University of Chicago Press, Chicago, Ill. 356 pages. Price $2.50.

Culture and Conscience, representing an archaeological study of the new religious past in ancient Palestine, is one of the series of handbooks of ethics and religion issued by the University of Chicago. The present volume, beautifully written and effectively illustrated by fifty-six drawings that bring out significant details of the original photographs from which they were made, has for its purpose the orienting of the student in Palestine proper and the tracing of the gradual progress made by its peoples, especially the Hebrews, in culture and in religion. This is certainly a most inviting field for an incisive, discerning, and sympathetic study of the religious experience of the Chosen People as it came to its maturity in the land of low prac-

tices and conflicting beliefs. Fortunately, also, the enormous gains growing out of successful excavations in Palestine, together with the abundance of material remains that make possible fair evaluation and interpretation of early religious conditions,—all of this enables the student to approach the problems of Hebrew religious development from the historical point of view, and to draw a relatively satisfactory picture of the heights and depths reflected in their religious genius. During recent months several volumes by Woolley, Duncan, Meeks, Petrie and others have shed considerable light on the numerous problems involved in Hebrew origins and developments. The absorbing interest in this special field of investigation is the natural outgrowth of the phenomenal archaeological developments in all sections of the Near and Middle East, and particularly in Palestine.

In *Culture and Conscience* an "attempt has been made to interpret the significance of the material remains of cultic life in Palestine in relation to the origin and development of the religious aspects of the culture of the Hebrews. This difficult task has been undertaken in a spirit of modesty amounting almost to trepidation, and it is hoped that the published result will convey to the scholarly world our deep sense of gratitude for the arduous labors of those authorities upon whose works we have drawn and to whom we have endeavored to give full credit in our footnotes . . . The point of view concerning the major problem which has been attacked has, we hope, been presented with sufficient clarity, even though the scope of the volume has precluded an adequate marshaling of the evidence from the text of the Old Testament." In this modest statement the authors summarize their principal sources (the excavations and the Old Testament) but they do not indicate the extensive sweep of relevant literature consulted nor the vast amount of archaeological data brought under tribute. Indeed, from this particular standpoint the book brings together a most imposing mass of material remains germane to the general state of Palestine culture from earliest times down to the

Hebrew occupation. In this respect the book constitutes a most valuable contribution. Here one has access to recovered evidences gleaned from a wide field of ranking archaeologists and linguists.

But the recovering of data is one thing, their interpretation is another. It is granted that there is ample room for differences of opinion regarding cult objects of the Canaanites, on the one hand, and the religion of the Hebrews, on the other. Consequently, there is wide divergence in the important details of interpretation and evolution. The student who takes up this book will immediately find himself in the hands of discerning masters who handle their materials with confidence, but he will have to proceed with considerable reservation and discrimination on many disputed and very doubtful points. Of course no one could expect general agreement on many technical and highly controversial items, and the reservation referred to is certainly not meant in a derogative sense. It is a splendid contribution which must be studied and appraised with keen discrimination. J. McKee Adams

The Art of Teaching Intermediates. By Ina S. Lambdin. The Sunday School Board of the Southern Baptist Convention. 1937. 160 pages. Price 60 cents.

To the growing number of excellent books in the Southern Baptist Sunday School Board's Leadership Training Course, Mrs. Lambdin adds this greatly needed specialization unit. It will immediately take its place as one of the best texts available for intermediate teachers. Indeed, the reviewer, who claims some special knowledge of the literature in this field, would unhesitatingly put this text at the head of the list of the many valuable books from any source dealing with the teaching of the teen-age group.

The author has combined a number of features which give to the book unusual value. She writes of "the art of teaching Intermediates," and the reader immediately dis-

covers that she herself is a true artist. There is a charm of style that makes the book as readable as a novel. The discussion throughout is illuminated by instances taken from life that add both interest and convincingness. The author, though nowhere calling attention to the fact, makes use of modern educational concepts which indicate clearly her mastery of present-day educational theory. She says nothing about "adolescent psychology," but no one could have written this book who was not an alert student of this subject. Best of all, the author loves Christ and Intermediates, and is seeking to make it easier for her fellow-teachers to bring the boys and girls whom she loves to know and to love the Christ of the Bible and of experience.

The appearance of this book marks a new era in the training of Intermediate workers. This age group has long been the most neglected of any department of the church school, and only within recent years has serious and successful attention been given to reaching and holding and winning this difficult youth group. The Intermediate Department, and Intermediate workers everywhere, are to be congratulated that this remarkably valuable book has been made available. G. S. Dobbins

V. MISCELLANEOUS

Love and Lord Byron. By Cale Young Rice.

Passionate Follies. By Alice Hegan Rice and Cale Young Rice. The Appleton-Century Company. New York.

What a beautiful contribution these artists have made! For years we have looked to them for the very finest in poetry and prose. Louisville is justly proud of this cultured husband and wife.

In Passionate Follies we have a collection of short tales that will easily take rank with the very best of our literature. Pathos, humor, drama and humanity are mixed in

just the right proportion. Each story grips the interest and the imagination. For sheer beauty of English diction they are unsurpassed. "Getting Clinicked" is the grand humor of Mrs. Wiggs" at her best. "Hit" is a tale of a Kentucky mountaineer who was desperately in love with a violin.

In *Love and Lord Byron,* Mr. Rice has again reached the heights of literary excellence. As a poet he takes first place among us. He is coming rapidly to be appreciated and recognized for his exquisite work with the play. In four acts he tears away the screen and reveals to us the tortured soul of Lord Byron. We thought we knew Byron. It is clear now that we needed Cale Young Rice to introduce him to us. He makes him live. His loves—Mary Chaworth, Lucinda, Lady Caroline Lamb, Clare Clairmont—take shape and move before us under the hand of our guide. Surely Lord Byron will be better known, more compelling and dearer to all who come under the spell of this play.

KYLE M. YATES

Revival in Romance and Realism. By Mrs. Henry M. Woods, Founder of the World-Wide Revival Prayer Movement. New York. 1936. Fleming H. Revell Co. 228 pages.

"The World-wide Revival Prayer Movement originated on January 1, 1924 as a definite answer to prayer on the part of a few friends in Shanghai, China. Since then it has grown in strength and influence in all parts of the world, largely through the courageous faith of its founder." In this volume she tells its story to date, with frankness, much interesting detail, many personal stories and incidents. It has ramifications into all parts of the earth. The author does not hesitate at introducing a very large autobiographical element. Yet at all points she so tells her story as to leave no doubt at all that she believes sincerely and thoroughly that she is reporting her memory of God's great goodness and recording the doings of the Holy Spirit in the movement of which she has been the chief human factor.

The record is replete with incidents which are presented with circumstantial evidence of the direction and combination of factors by the Spirit of God.

The book tells of the various books and pamphlets circulated and produced for circulation in this Revival Prayer Movement, and results of the Movement.

W. O. CARVER

Worship. By Evelyn Underhill. Harper and Brothers. 1937. 350 pages. Price $3.00.

Evelyn Underhill's *Mysticism* established firmly her place as scholar and author; this volume, *Worship,* gives confirmation of her place as research worker and interpreter in this increasingly important field. The book is the most recent addition to the *Library of Constructive Theology.*

Miss Underhill has undertaken to do at least three things of very great significance. First, she has sought to get at the heart of the meaning and function of worship. In order to do this objectively she first studies the forms through which worship has expressed itself historically. She gives scant attention to non-Christian worship, coming immediately to the heart of her quest—how the Christian concepts of worship arose, and how these concepts found expression in early Christian life and thought. Having discovered and restated the distinctive Christian genius of worship, the author then undertakes the analysis and description of types of Christian worship which developed in various ages of the church and among the major Christian groups. Much attention is given to the evolution of worship in the early centuries resulting at length in the Catholic liturgy. Two chapters are devoted to "The Holy Eucharist" which the author makes the "continental divide" in the history and practice of Christian worship. Those Christian bodies which have adhered to the centrality of the Eucharist in worship are Catholic; those bodies which have repudiated

the sacramental and have insisted on the purely symbolical nature of baptism and the Supper are evangelical. Two brief and rather inadequate chapters are given to "Worship in the Reformed Churches," and "Free Church Worship." Miss Underhill's third objective is that of increasing appreciation for worship as such, no matter what forms it may take. She rightly holds that worship is at the center of Christian experience, and that in worship lies greater religious power than in instruction, exhortation, humanitarian activities.

Miss Underhill frankly disavows criticism of the various types of worship which she describes. Her express purpose is to exhibit the various kinds of worship as historic expressions of man's deep-seated need of and incurable desire for worship. Defending her impartial appreciation of Catholic and Protestant worship alike, she declares her wish to be "to show all these as chapels of various types in the one Cathedral of the Spirit; and to dwell on the particular structure of each, the love which has gone to their adornment, the shelter they can offer to many different kinds of adoring souls, not on the shabby hassocks, the crude pictures, or the paper flowers. Each great form of Christian cults is here regarded, to use an Ignatian simile, as a 'contemplation to procure the love of God': for its object is to lead human souls, by different ways, to that act of pure adoration which is the consummation of worship."

It is quite clear that the author writes from the viewpoint of a high church Anglican; yet she has achieved a rather remarkable objectivity, the chief value of her book being the way in which she makes every type of worship discussed to appear beautiful and useful in its place. A paragraph from her chapter on "Free Church Worship," in which she deals with the Baptist ideal of worship, suggests something of her fairness and insight as well as the charm of her style: "No other Church has insisted, as the Baptists have done, on the centrality of the New Testament connection between baptism and personal faith, the im-

portance of this great symbolic act of surrender to God; and on a realistic conversion of the whole life, inward and outward, as the condition of entrance into the Divine Society. Within that Society all are equal, and all are called to the worshipping life; the 'priesthood of every believer' and the impossibility of substituting any liturgical act for personal communion with God and self-offering to God, are cardinal points of Baptist belief. This radical individualism and emphasis upon the moral will, when elevated into a standard of life, easily becomes harsh and rigoristic; yet how valuable is its witness to the heroic character of the Christian demand, the priority and total claim of God, the personal responsibility of the soul. Though the Baptists with all other Protestant sects, have repudiated the sacrificial aspect of the Eucharist, for them—in so far as they accept the great ideals of their society—the very substance of worship is the oblation and transfiguration of life."

G. S. Dobbins

Concerning the Ministry. By John Oman. Harper and Brothers. Price $2.25.

After having read this volume carefully one can concur in the statement of the British Weekly that "There is no single volume and no combination of the several features of the others which takes the place of this book. . . . It is a reflection of the mind and heart of one whose meat and drink it is to dwell beneath the surface of things . . . We defy anyone to open this book at any page without encountering a phrase or a sentence or a passage which says something of real importance."

Dr. Oman is one of England's leading theologians and teachers, the author of a number of important books that are well known in this country. The volume before us grew out of a seminar conducted for pastors and divinity students. One, therefore, does not find any formal abstract

treatment of ministerial problems, but warm heart talks based upon a rich experience and a wealth of discerning observation. In the twenty-two chapters the minister will find heart-warming counsel for his own life—his moods and motives, his necessary disciplines and commanding opportunities. Illuminating are the chapters on style in speaking and writing, on the range of study, illustration, etc. Here and there lucidity suffers at the hands of informality, but more is gained than lost by the freedom and chatty manner of the author. These studies will find immediately a place on the major shelf of parallel reading recommended to our students in homiletics.

J. B. WEATHERSPOON

Heritage of Beauty. By Daniel Johnson. Fleming. The Friendship Press. 1937. 95 pages. Price $1.50.

These "Pictorial Studies of modern Christian architecture in Asia and Africa, illustrating the influence of Indigenous Cultures," by the gifted Professor of Missions in the Union Theological Seminary, New York, are sent out by the publishers in a most attractive and interesting volume. There are forty-five photographs of various church houses, worship places, "prayer gardens" etc., with brief studies accompanying the pictures. These give intimate and illuminating glimpses of the peoples, their ways and their history. The author aims at helping to make those necessary adjustments for actually planting and making real the church of Christ on these varied soils. While there is wholesome pleading on every page and in every picture there is no "special pleading," just a novel and attractive presentation of the missionary task in a broad, sympathetic appeal. The "make up" and general impression of the book are artistic and pleasing. The photographs are beautiful and well chosen and the entire volume should contribute materially to the study of and interest in the "Church Universal."

F. M. POWELL

On Growing Old Gracefully. By Charles Courtenay. Published by The Macmillan Co. New York. 1936. 235 pages. Price $2.00.

One is tempted to wonder whether the author of this book was not something of a seer in the timeliness with which he produced his book. No question is more prominent in the public mind just now than this one concerning old age. When is a man old? How may one know that he is getting old? What attitudes should one seek to cultivate toward the relations of life into which one enters as he becomes old? The author writes from the standpoint of advanced age. There is no bitterness in his outlook, but rather a mellow blend of those graces that go to make life beautiful and worthwhile. There is a current of delightful wit and humor that keeps the reader chuckling as the author carries him along through sparkling pages. There is a sharpness of discernment, a clarity of discrimination that no old man should be ashamed to embody in a book. There is also a wealth of practical suggestiveness here. All in all it is a good book to read for personal help, and then to pass on to friends and loved ones.

H. W. Tribble

How Life Begins. By George L. Bird. Published by The Book House for Children, Chicago. 1935. 117 pages. Price $1.00.

Here is an exceedingly helpful treatment of one of the most difficult subjects to handle. Every parent, every pastor and teacher, as well as every worker with children and young people is made to face frequently the need of interpreting the basal facts concerning the beginning of life in language that a child can understand. Such facts must be treated in utter sympathy, straightforward honesty, and yet in an atmosphere of reverence before sacred truth. This brief volume of seven chapters sets forth the simple essentials in the story-hour language and spirit. With a group of children around him in a workshop the speaker unfolds

the story, beginning with plant reproduction, and then going on up through the animal realm, with illustrations from frogs and dragon flies, and birds, then on into the realm of mammals and finally the story of human reproduction is told. All in all it is a very satisfactory guide. It would be a good thing if all parents could reveal these facts so simply and beautifully to their children.

H. W. TRIBBLE

More Two-Minute Stories. As told by Carl S. Patton to Boys and Girls who listened and still came back for more. Willett, Clark and Co. New York and Chicago. 1937. 130 pages. Price $1.25.

This is Dr. Patton's second volume of "little story-sermons." There are fifty-two of them; and they are very fine. One can well understand that the boys and girls would "still come back for more," as the unusual advertizing title page proclaims a fine volume for those who work with boys and girls, or for the boys and girls themselves to read.

W. O. CARVER

The Eight Points of the Oxford Groups: An Exposition for Christians and Pagans. Oxford University Press, 1937. 164 pages. Price not given.

This is another of the many volumes in recent years that have come from the press, regarding the groupists. The author, having found Christ, through a groupist, seems to confuse his "New life" with the human medium by which it came to him. There is much fine, wholesome Gospel, a good bit of "special pleading," and some rather superficial admixtures throughout the book. While there is more Christ than Buchman in this volume, yet the latter remains the "final word" in some things. One does not believe that the "questions and answers" at the close, serve to elevate

the impression of the whole. In fact, one is sure that the book would be more worthy if there were no propaganda, no special pleading at all. By far the best parts of the book are those that deal with just the things which are, and have been all along, the common possession of all genuine Christians. Nor does the average mature Christian particularly rejoice in being "lectured" by a new convert, upon *how* he got what he has had for years! Many of the illustrations, in their proper setting, would be of lasting value.

F. M. POWELL

City Man. By Charles H. Sears. Harper and Brothers. Price $1.50.

"City Man' is the new personality that has emerged in American life. And Dr. Sears is well acquainted with him. As General Secretary of Baptist City Societies in New York he has studied city life for years, trying to understand and minister to the needs of city dwellers in the midst of their moral and spiritual problems. Without the formal and technical methods of books on sociology this volume gives a vivid picture of city life, and makes an illuminating exposition of its problems.

The first six chapters discuss the factors in urban development, such as growth, the differentiation of the urban community, the breakdown of the neighborhood and of controls, that have produced the new type of person. The last six chapters deal with the religious aspects of that life, how it is expressed, the necessary adaptation of church life, the program of the church in service and education, the spirit of religion, etc.

It is easy for a city preacher to miss such a view of his city as this very readable and challenging book discloses, and many city pastors will welcome its help.

J. B. WEATHERSPOON

Keep Your Library Up-to-Date

Read the reviews of this list of New Books in this issue of the Review and Expositor; then order them and others from your nearest Baptist Book Store or from the Baptist Sunday School Board, Nashville, Tennessee.

WOUNDED FOR OUR TRANSGRESSIONS. By James M. Ghysels. Zondervan Publishing Co. $1.00.

Great truths of the Christian religion pertaining to the sufferings and death of Christ set forth in simple form.

CHURCH AND STATE. By Wm. Adams Brown. Charles Scribner's Sons. $2.75.

A book that seeks to deal with every angle of approach to the subject of "Church and State" and arrive at some conclusions which will help meet present day problems.

PREACHING THE APOCALYPSE. By Daniel Russell. The Abingdon Press. $2.00.

An interesting and sane presentation of the meaning of a much abused and misused book—the book of Relation.

OLD HISTORIC CHURCHES OF AMERICA. By Edward F. Rines. The Macmillan Co. $6.00.

An excellent piece of work in which there is presented interesting photographs and excerpts from the records of these old churches.

TWENTIETH CENTURY PSYCHIATRY. By Wm. A. White. W. W. Norton and Co., Inc. $2.00.

A comprehensive view of recent developments in psychiatric science at a popular price. The author's concern is to clear up many of the misconceptions that have gathered about the practice of psychiatry.

ON GROWING OLD GRACEFULLY. By Chas. Courtenay. The Macmillan Co. $2.00.

An interesting treatment containing a wealth of suggestiveness on a subject that is prominent in the public mind today.

WE CAN STILL BELIEVE IN GOD. By Allyn K. Foster. The Judson Press. $1.00.

Written by one who had great skill for opening ways of easier going for such as would find a way to the way.

BROTHERHOOD ECONOMICS. By Toyohika Kagawa. Harper and Bros. $1.50.

Another book by Kagawa containing a plan for Christian cooperatives and a broad Christian approach to the whole problem of economic life.

CONCERNING THE MINISTRY. By John Oman. Harper and Bros. $2.25.

Warm heart talks coming out of a rich experience and a discerning observation.

JESUS AS A SOUL WINNER. By A. T. Robertson, Revell. $1.50

An unexpected volume from the pen of Dr. Robertson which was prepared, even to the dedication and preface, before his sudden departure.